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ABSTRACT

**TRANSFORMATIONAL AND STRATEGIC LEADERSHIP:
ITS IMPACT ON THE CAPACITY FOR ORGANIZATIONAL
EFFECTIVENESS**

by

Barbara Angela Dobson

The context in which the church has to do ministry can be described as a society with a consumerism mentality and an appetite for speedy action, quick fixes, and fast results, a world of complexities and uncertainties. Traditional leadership of the past is now seen as insufficient and mundane to effectively respond to the fast pace nature of change that is taking place. These unwarranted pressures have impacted organizational effectiveness as pastors and leaders seemingly lack the skills and capacity necessary to respond to those changes. The ability of pastors and leaders to see beyond the now and to develop the capacity to strategize and plan for the future is a growing concern.

The purpose of this research therefore was to measure the changes in the knowledge and skills in order to increase capacity for organizational effectiveness among the leadership in the Western Jamaica District of the Wesleyan Holiness Church through a four-month Strategic Planning Intervention emphasizing the missional, transformational, and spiritual imperatives. Despite the heightened awareness and the interest of strategic leadership throughout the centuries, it was found that within the context of the church, there was not much literature to work with. This lack therefore also served as a motivation to this research topic “Transformational and Strategic Leadership: Its Impact on the Capacity for Organizational Effectiveness.”

An empirical study was executed and three research questions guided this study:

(1) What knowledge and skills about the importance and effectiveness of strategic leadership emphasizing missional, transformational, and spiritual imperatives characterized the leaders of the Western Jamaica District prior to the leadership seminar? (2) what changes occurred in the leaders' knowledge and skills after the leadership seminar? and, (3) what are the elements of the strategic planning process that demonstrate the capacity for organizational effectiveness for the future? The research was pivoted on the explanatory, mixed-method design. The participants for this study represented a wide cross-section of the leadership of the church and District stratified in terms of gender, age, leadership position, and number of years in service represented on demographic charts.

Four instruments were used to collect data: pre/postLIS questionnaires, a focus group, and a rubric. The major findings from the study revealed that leaders need to be provided general knowledge, understanding, and purpose of strategic planning and leadership; leaders need to be guided specifically through the components of strategic planning; leaders need to be guided in the development and implementation of strategic planning for churches; and, Jamaica is in need of strategic leadership and planning with Wesleyan Churches as noted by the favorable response and appropriate development of plans.

Overall, the proposed ministry intervention model, the strategic and transformational leadership alignment model, represented the alignment of ministry strategy within the tripolar framework of missional, transformational, and spiritual imperatives, promulgated on strategic leadership practices was tested and the findings

proved that this model has the potential for organizational effectiveness—the practical outcome of the Great Commission: resiliency, relevancy, and sustainability.

DISSERTATION APPROVAL

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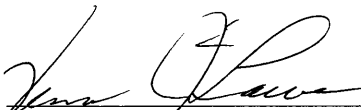
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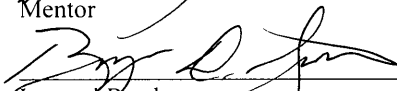
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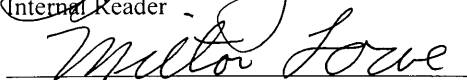
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by
Barbara Angela Dobson

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Lao-tzu said, “[T]he journey of a thousand miles begins with one step” (“The Way of Lao-tzu, Chinese philosopher 604 BC – 531 BC”). This dissertation journey was the *thousand miles* that began with a first step. That *first step*, made this *thousand miles* possible and as such, acknowledgement is in order first for the one who made that *first step* happen—the Almighty God, from whom this blessing flows. God be thanked for providing me with this opportunity of being the recipient of this Beeson International Leadership Scholarship through Asbury Theological Seminary without which I would not have taken that *thousand miles*.

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CHAPTER 1

PROBLEM

Introduction

C. Otto Scharmer speaks of three distinct positions or zones that any organization can hold:

1. Retromovement activists: “Let’s return to the order of the past.”
2. Defenders of the status quo: “Just keep going. Focus on doing more of the same by muddling through...”
3. Advocates of individual and collective transformational change: “Isn’t there a way to break the patterns of the past and tune into our highest future possibility—and to begin to operate from that place?” (5)

An organization that finds itself operating within zones one and two after a period of time can lead to complacency and change becomes difficult, unless there are others within the organization who will find a way to transform the organization.

One critical problem posing a threat to effectiveness that organizations face today is the failure to “let go of the old and [surrender] to the unknown” (Scharmer 184).

Within any organization are individuals who are not willing to suspend their habitual ways of operating; their minds become closed. They have developed a culture of familiarity. Moving from the comfort zone in which they have been operating is daunting and rather intimidating.

This pattern holds true within the Wesleyan Church organization. The church of the Lord Jesus Christ is like a pendulum swinging from zone one, *retromovement activist*: “Let’s return to the order of the past,” to zone two, *defenders of the status quo*: “Just keep going ... focus on doing more of the same by muddling through” (Scharmer 5).

Therefore, shifts in ministry occur that have greatly impacted the church. The result has been ineffective, and despite the fact that the organization has the potential to be

effective, it has a challenge in maximizing those potentials. The numerical growth of the Church is used many times to define effectiveness, while there is the challenge of spiritual growth among believers.

The organization does not seem to be making progress with their well-worn structure. Within the top leadership of the institution the routine continues. Leader after leader uses the same familiar, comfortable, and easy-to-execute techniques. Scharmer describes this predictable standard as *downloading*. He gives the example of an organization that is entrenched in *downloading* and has been for approximately the past twenty years; their conduct “is often based on habitual patterns of action and thought” (119). Resultant of this mind-set is a maintenance approach that becomes the trend of leadership over the years. This method has ripple effects of degeneracy within the local churches and posts telltale signs of a low growth rate even in a climate of potential receptivity.

John Drane argues that part of the difficulty ministry faces stems from the inherited models of leadership (104). I concur this inherited model of leadership has serious implications for effectiveness within any organization. Drane substantiates the fact by stating, “[A]ll too easily leadership descends into a form of bossiness, in which those who disagree with the leader can find themselves marginalized, it soaks up people’s energy, with little to show for it” (106), and as such necessitates a great measure of change within leadership.

The foregoing discussion has, therefore, given birth to this research which will advocate for transformational change thus finding “a way to break the patterns of the past and tune into the highest future possibility” (Scharmer 5), so that the organization can

begin to operate from that place. The exigency of the change essential for the organization cannot be overemphasized and therefore required open-mindedness among leaders, and more specifically the top leaders, since they are the initiator of this change.

Purpose

The purpose of the research was to measure the changes in knowledge and skills in order to increase capacity for organizational effectiveness among the leadership in the Western Jamaica District of the Wesleyan Holiness Church through a four-month strategic planning intervention emphasizing the missional, transformational, and spiritual imperatives.

Research Questions

The stated purpose of this dissertation allowed for an exposition of the following questions that this project sought to address.

Research Question #1

What knowledge and skills about the importance and effectiveness of strategic leadership emphasizing missional, transformational, and spiritual imperatives characterized the leaders of the Western Jamaica District prior to the leadership seminar?

Research Question #2

What changes occurred in the leaders' knowledge and skills about the importance and effectiveness of strategic leadership including missional, transformational, and spiritual imperatives among the leaders of the Western Jamaica District after the leadership seminar?

Research Question #3

What are the elements of the strategic planning process that demonstrate the capacity for organizational effectiveness for the future?

Definition of Terms

The definition of terms utilized in this study applies to the context of the research.

Strategic Leadership

D. C. Hambrick defines strategic leadership as the kind of leadership which focuses on “the people who have overall responsibility for an organization—the characteristics of those people, what they do, and how they do it” (6). Within the context of this study, strategic leadership refers to those leaders whom God has called and entrusted the responsibility to lead the entire organization and its resources, in a strategic way, from a biblical worldview, and *according to the purpose of God* for the glory of God.

Organizational Effectiveness

Organizational effectiveness as a definition will be understood based on the delineation of the term “effective” as found in the Merriam-Webster Dictionary, which is described as “an organization that produces a desired effect.” The desired effect depends on the goals of the organization. In the context of the research, organizational effectiveness refers to the organization’s ability to lead and achieve its desired goals according to its mission, vision, and mandate given by God for the church

Missional Imperative

Missional imperative is used as a fundamental component in leadership that helps guide the church/organization to its divine missional purpose. The definition establishes

the need for a self-transcending type of leadership to include the *missio Dei* as its missional purpose. The concept involves moving from the focus being on the inside of the church to the outside of the church.

Transformational Imperative

The transformational imperative is that characteristic of leadership that involves leading for change by using the past to impact the present and using the present to chart a path toward change for the future. According to Bernard M. Bass and Ronald E. Riggio “Transformational leaders are those who stimulate and inspire followers to both achieve extraordinary outcomes and, in the process, develop their own leadership capacity” (3). In other words, the transformational leader seeks to empower followers to become the best they can be, as well as providing the scope for development. The transformational imperative allows for change to happen first to the leader himself, which then makes possible organizational change.

Spiritual Imperative

Spiritual imperative is the spiritual well-being of the church and the leader’s responsibility to feed and tend the flock of Christ. The spirituality of the leader is critical not only for his own spiritual wellbeing but also for the spiritual health of the church. The leader must first be a student of the Word before becoming a servant of the Word. The spiritual imperative therefore allow for the development of a consistent spiritual formation programme within the church, that give due consideration to the growth and development of the individual member and ultimately the entire organization. The result being a spiritually revitalized, renewed and revived church.

Ministry Intervention

The Wesleyan Holiness Church in the Caribbean exists “to exalt Jesus Christ by evangelizing the lost, discipling the believers, equipping the church, and ministering to society” (Wingrove A. Taylor, Norman G. Wilson et al, 10). The ministry of the Wesleyan Church should be driven by this mission. However, the signs of ineffectiveness are seen in the following areas: leadership strategy is unclear, Leaders are struggling to lead in critical areas, internally focused pastors and churches are working on different agendas and a sense of inefficiency prevails within leadership. The organization lacks the momentum to forge ahead through an ineffectiveness that continues to hinder and has caused great concern about its quality of life and ultimately, life expectancy.

The project was an intervention-based model that focused on transformational and strategic leadership emphasizing three components fundamental to the life and ministry of the organization: missional imperative (MI), transformational imperative (TI), and spiritual imperative (SI). These imperatives define the context of leadership and its impact on organizational effectiveness. These interconnected imperatives are critical to the life and ministry of the church and ultimately the effectiveness and success of the organization, so that one cannot be practiced to the deference of the other.

The project involved a four-day training and workshop seminar on transformational and strategic leadership, emphasizing the missional, transformational, and spiritual imperatives. The retreat was held on a selected site within the context of the Western Jamaica District for the superintendent and his district board, pastors, zone coordinators, lay leaders, and district departmental leaders.

The project provided the tools to awaken, inform, and activate leaders of the Wesleyan church to the value of strategic leadership practices emphasized through these imperatives for organizational effectiveness. The project included some important biblical and theological insights that were beneficial in studying and applying strategic leadership to ministry, and reinvented biblical strategies to overcome stagnancy in the organization.

Context

The context of the study incorporated three different areas: the International Conference of the Wesleyan Church, the Caribbean Conference, and the Western Jamaica District. The Wesleyan Church is an evangelical, Protestant denomination, “with World Headquarters in Fishers, Indiana. The Wesleyan Church has nearly 400,000 constituents in 5,000 churches and missions in 80 countries of the world” (“Wesleyan Church”). One constituent is the Caribbean conference, consisting of eleven districts and one mission field.

The Wesleyan Church has its roots in John Wesley’s Methodism. The vision statement that guides the organization is, “Equipping and empowering churches for Great Commission ministries in the spirit of the Great Commandment” (“Denomination”). The vision was a shared one, and thus guided leaders in the past, and resulted in the exponential growth experienced by the organization seen in the number of churches planted over time. However, as the years passed, this vision seemingly faded, until no mention of it is made, specifically within the Caribbean conference.

The Jamaica Conference consists of sixty-three churches: twelve in the Northern District, fifteen in the East, and thirty-six in the Western District. The West Jamaica

District, which is the concentrated area of study, is situated on the western end of the island with churches spanning across four parishes (“Wesleyan Holiness Church—Caribbean Conference”). The churches within this district stand as a memorial and attest to the product of strategic leadership, which was the manner used by forebears of the organization, even though they were not acquainted with the terminologies. Emerging leaders today benefit from their timeless and unmatched labor and their unflinching resoluteness against all odds. Present leaders are expected to build on that legacy.

An analysis of the past reality reflects an incomparable difference that is seen in how much more those forbearers were able to achieve with less, in terms of quantifiable and quality resources, than the present leaders have ever achieved irrespective of the technological, economical, and educational advances, and cultural awareness. The state of affairs in the present context alluded to that astounding, yet regrettable truth. One hundred years has passed since the organized membership totaled a little over three thousand with thirty-six churches, six of which came by merger (District Board of Administration). An average of eighty-three members per church, per year, for one hundred years, would see an average of less than one member saved in any one church per year.

In addition, the level of resilience and high reflexes capable of organizational effectiveness can only come from an organization that is engaged in transformational and strategic leadership and has developed the capacity to respond to trends, cultural factors, and the religious environment.

Methodology

The methodology used in the intervention included a combination of designs, but namely an explanatory mixed method design. The context of this study focused on evaluation of the intervention project that encouraged the impact of transformational and strategic leadership emphasizing MI, TI, and SI on organizational effectiveness. The study included a specific leadership group of the Western Jamaica District of the Wesleyan Holiness Church and lasted for two sessions with a four-month break between. The first of the two sessions introduced the leadership model. I administered a pre- and post-leadership intervention survey (preLIS, postLIS) that tested participants' knowledge and skills on transformational and strategic leadership.

The preLIS was given a month in advance through Survey Monkey. Participants were given the Web link and asked to complete the survey online. I analyzed and tabulated the data, which was used to inform the direction and nature of the seminar. The seminar consisted of three phases. *Phase one* was the four-day training session and workshop. Participants were trained in the areas of transformational and strategic leadership emphasizing MI, SI, and TI, and were then allowed to practice their new understanding, knowledge, and skills.

Phase two included the actual use of the strategic planning process, which constituted 6 steps in the process represented by the acronym AUKLIC Model and delineated as follows: assessing where the organization is, understanding what the organization is, knowing where the organization wants to go, learning how to get there, implementation and checking the progress. The leaders who participated in the study completed the assessment process first and then drafted strategic plans for their churches

and district for the new church year, which began in November. A rubric (RUB) evaluated the plan submitted by these leaders in light of the characteristics that were indicators of strategic leadership and how they aligned with the different elements of the plan.

Phase three occurred over one weekend in which a focus group (FOG) meeting was conducted. Leaders, placed in three groups of fifteen, were questioned to determine their strategic capacity, and the postLIS was administered to assess the extent to which change had occurred. Having this strategy assessed for effectiveness helped to influence the other two districts, the Caribbean conference, and the Wesleyan denomination.

Participants

The participants for this study were leaders of the organization: district superintendent and board, zone coordinators, pastors, and lay leaders of the Western Jamaica District of the Wesleyan Holiness Church. The criteria for selecting these participants hinged on the fact that these leaders are key persons especially pertaining to leading change within the organization according to its stated mission and vision. The population and sample were identical and each participant was given a pre- and postleadership intervention survey.

Instrumentation

The instrumentation in relation to data collection used four methods: rubric, preleadership intervention survey, postleadership intervention survey, and focus group. The preLIS and ostLIS) were questionnaires designed to evaluate the leaders' knowledge and skills of the importance and effectiveness of transformational and strategic leadership emphasizing MI, TI, and SI.

I conducted the FOG meeting and questioned leaders to determine their strategic capacity. I used the RUB assessment instrument to evaluate the strategic plans of these leaders for their church and district. The rubric measured what these leaders submitted in light of the characteristics that were indicators under missional, spiritual, and transformational imperatives and how they aligned to the different elements of the plan.

Variables

The study had three types of variables, namely independent, dependent, and intervening. The independent variable dealt with the transformational and strategic leadership seminar emphasizing three fundamental leadership performance imperatives: missional, transformational, and spiritual.

The dependent variable identified the strategic capacity needed for organizational effectiveness measured by preLIS and postLIS, the strategic plan submitted by each pastor as evaluated by the RUB, and the focus group meeting that was intentionally structured to ascertain what changes were made in light of participants' knowledge and skills about strategic leadership.

The intervening variables identified three issues that impacted the study. First was the ability of leaders to be honest in their response to all questions in the survey. Second was the lack of interest of some pastors to participate, especially those who are in a comfort zone, and third was resistance to change.

Data Collection

The data collection used four methods delineated as follows: The preLIS and postLIS evaluated transformational and strategic leadership in each component—MI, TI, and SI. For the first session, participants completed the preLIS prior to the seminar and

the postLIS after the seminar. These tested their knowledge and skills about the importance and effectiveness of strategic leadership emphasizing missional, transformational, and spiritual imperatives. Over a period of four months, these leaders went back to their local contexts and together with their boards engaged in strategic thinking and planning.

The second seminar reconvened after four months for the FOG, and leaders were questioned to determine their strategic capacity. After submitting their ideas, the RUB evaluation and assessment was completed on the leaders' strategic plans for their church and district. The rubric measured the plan submitted by these leaders in light of the characteristics that were indicators of strategic planning under missional, spiritual, and transformational imperatives and how they aligned to the different elements of the plan. An arbitrary judgment was made based on the leaders' submissions that solidified the fact that they had the strategic capacity that was needed for organizational effectiveness. The strategic capacity of the leaders was compared to the skill set identified in the rubric. The degree of variation from all these actions determined the impact of the intervention model of strategic leadership on organizational effectiveness and was based on a demonstration of skills readiness in strategic thinking, planning, and doing. Within each imperative, an assumption was formed that validated their ability to set the organization for effectiveness in a strategic operation.

Data Analysis

Quantitative data analysis addressed each of the research questions. Descriptive statistics were used to evaluate the extent of the change that occurred between the preLIS findings and the postLIS findings and ascertained response rate as well as bias in the

participants' responses. The test also established general patterns and measured the variability of how dispersed were the responses of the participants.

Generalizability

The selection of participants was purposeful in order to reflect a specific group of leaders, representing the overall leadership structure of the West Jamaica District. I was aware of the limitations of this research, and they were enumerated in the following respect: The chosen group was a self-selected population that represented a small sample size of the population. Embedded weaknesses were cultural as were factors typically related to data collection and analysis. However, the research had significance in relation to the benefits that were derivative in the following regards: As the prototype for this research, the leaders of the immediate context of the research site stand to benefit greatly and have the peripheral implications of influencing leaders of the other two Jamaica districts, the Eastern Caribbean Districts, and ultimately the entire Wesleyan denomination.

Theological Foundation

The pages of the Bible are replete with great leaders who were strategic in their leadership and have borne the fruit of effectiveness. As such their leadership serves as models of success. From Abraham to Moses, from David to Jesus to Paul, all have understood the value of strategic leadership. However, this value and effectiveness comes in the wake of understanding what God's great mission and vision is. From that understanding, they were able to mobilize those they led around that mission and vision and hence chart a direction for all to follow. The research established a theological framework for strategic leadership around some of these leaders under the themes

strategic leadership in the Old Testament with God and Creation, God and salvation history (*Heilsgeschichte*), Joshua and strategic leadership in chapters 1-6, and Nehemiah in chapters 1-13. In the New Testament, these themes emerge: strategic leadership and Jesus, strategic leadership and Paul, strategic leadership and the doctrine of the church.

Strategic Leadership and the Old Testament

Strategic leadership begins with the Trinity. In Genesis 1-2 readers observe that God was strategic in his creation. This plan is seen in how the Trinity methodically created the world and all that is in it, according to the strategic design understood by all members. God is also strategic in his plan of how he will rescue the world from the deluge of sin. When God created the world, the Bible says, “God saw all that he made and it was very good” (Gen. 1:31, NIV). Not long after, however, all this *good creation* changed as Genesis 3 portrays the emergence of sin and its debilitating effects of darkness and gloom on this *good creation*.

However, against this darkness, Genesis 3:15 reveals God’s response to this crisis: “And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” Theologians call this *Protoevangelium*, the first veiled promise of the redeemer. The context of this verse tells us that already God was revealing his salvific plan through his Son Jesus Christ, resulting in the ultimate victory over sin and its attending evils. In managerial leadership this kind of planning accounts for what is called *strategic foresight*¹ (Bishop and Hines), which of course is consistent with the nature of God, characteristically his foreknowledge.

¹ “Strategic foresight is the ability to take a forward view. It enables action to be taken today with reference to, and within the context of the future (Bishop and Hines #). In the context of this theological treatise, it is used to account for the nature of strategic leadership practiced by God as he took a forward

God not only designed but also accomplished his strategic plan, and so this *veiled promise* can be traced throughout the Old Testament. Genesis 12:1-3 gives a view of this plan taking shape. The New Testament sees the fulfillment of this promise as this beautiful design unfolded through the writings of Paul in Galatians 4:4-5: “But when the time had fully come, God sent his Son, born of a woman, born under the law to redeem those under the Law that we might receive the full rights as sons.” Oscar Cullman, a New Testament Theologian, calls this beautiful “fabric” *Heilsgeschichte*—*Salvation History* (Playoust). God was strategic in leading toward his desired outcome of John 3:16.

God did not only practice strategic leadership from a general perspective; three fundamental components make up his strategic leadership plan. First, the missional imperative is seen in the missionary activity of God, which was strategically planned. The mission of God is expressed with exceptional clarity and repeated emphasis throughout the whole exodus narrative. The story is shaped and driven by God’s agenda—mission (Exodus 1-12.).

Christopher Wright purports “a missional basis for the Bible—the entire Bible is all about God’s mission. He acclaims that God’s mission is to reclaim the world and the created order, and God’s people have a designated role to play in that mission” (31). Allan Roxburgh, corroborating with the Wright on what God’s mission purports posits that:

[M]issional is not a program or project; but a missional church is a community of God’s people who live into the imagination that they are, by their very nature God’s missionary people living as a demonstration of what God plans to do in and for all of creation in Jesus Christ. (xv)

The argument established by Roxburgh and Wright served to reveal to the church the purpose that it serves to be God's missional agent and, as such, should be considered when engaging the ministry of the church. The misunderstanding of this purpose will lessen the impact of the church in its ministry to the world.

Second, the spiritual imperative is another characteristic of God's leadership performance that is evident on the pages of Scripture. His concern for the spiritual well-being of his flock is graphically portrayed in Ezekiel 34:

Ezekiel 34 presents God's unchanging manifesto for the ministry and serves as an impressive and appealing call to all who are Shepherds to fulfill their obligations and consider their priorities in evangelism, restoration, teaching, encouraging, and feeding; all of which are aspects of the shepherd's roles. The institution of temple sacrifices and offerings speaks also to his concern and care for the spiritual well-being of his people. (Tidball 47)

The example set by God in his leadership performance serves as a model for the leaders of today in how they do ministry and the spiritual imperative that should characterize the leadership of his Church.

The transformational imperative—leading for change—is characteristic of the very purpose of salvation provided by God for humankind. Transformation is meant to bring change from what was to God's desired outcome. The giving of the law was also intended for transformation (Exod. 20).

Others who led strategically include Joshua whose leadership surrounded a new church. The former generations who had left Egypt were all killed, as God had promised only those 20 years old and under would cross over in to the promise land (Num. 13:30-14:9) due to disobedience, doubt, and rebellion. Joshua's leadership of God's people as they finished their march and conquered the Promised Land is recorded in the book of

Joshua. His effectiveness as a great leader was due to his understanding of God's vision and he followed God to become a strategic leader. In a methodical way, he charted the path to the future of the people of God successfully crossing from the flooded waters of Jordan (Josh. 1) to the battlefield (Josh. 6), and ultimately through the conquest and division of the Promised Land. Nehemiah also was strategic in his leadership of the rebuilding and restoration of God's people and their beloved city Jerusalem (Neh.1-13).

Strategic and Transformational Leadership and the New Testament

Strategic leadership was the impetus that drove the ministry of the New Testament. Illustrated throughout Jesus' ministry is this type of leadership emphasizing the three fundamental imperatives.

The ministry of Jesus. Jesus understood quite clearly the mission of God for the world. In the doctrine of Christ, specifically in his work in the Gospels, his strategic leadership achieved God's desired outcome. To his church he communicated the mission plan for reaching the world, which is very strategic in structure (Matt. 28:19-20). Throughout the New Testament, Jesus is seen as a transformer, an Incarnational agent, a missional leader, and a spiritual leader. He was very revolutionary in his ministry and constantly challenged the status quo, thus bringing transformation and a threat to what was traditional in his time.

The following features of transformational leadership characterize Jesus' ministry. First of all, the kind of ministry that Jesus practiced was people and need centered. From the very outset of his ministry, Jesus' aim was to help people discover their true worth in the eyes of God as the object of his love: "The Son of Man did not come to be served but to serve.... I am among you as one who serves" (Mark 10:45; Luke

22:27). More specifically, his attention was to the poor, the outcast, and those victimized by the laws and structures of state power that made slaves out of them in every sense of the word.

Those who respond to him do not only find eternal life; this change works on the outside as well, offering to the people a new identity, a new sense of belonging, self-worth, dignity, self-respect, a sense of well-being, and a new level of confidence. In fact, his basic message, “Repent for the kingdom of God comes” (Matthew 4:17), initiated in the street of Galilee must be understood as a radical word of transformation in Jesus’ day. Though acknowledged to have personal and individual relevance, his message also had strong significance in the community.

The ministry of Paul. Paul’s strategic leadership is evident in his approach to ministry as he planted and led the churches. The ultimate goal of leadership performance imperatives is outlined in Ephesians 4:12-13:

... for the equipping of the saints [transformational imperative], for the work of service [missional imperative], to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man to the measure of the stature which belongs to the fullness of Christ [spiritual imperative].

The leadership performance imperatives seek to provide a balanced approach to ministry, thus fulfilling the Great Commission. The ministry effectiveness that becomes expedient in the twenty first Century requires an application of all three imperatives.

Strategic Leadership and the Doctrine of the Church

The theological underpinning of this research is the doctrine of the Church—ecclesiology especially relating to the nature, organization, and governance:

The church may be defined as the body of people who have confessed Jesus as the Son of God and have believed and trusted Him as their Savior,

uniting under his leadership to carry out His purposes in the world.
(Purkiser 364)

Peter later wrote that the church is the people of faith (1 Pet. 2:1-9), and throughout the New Testament the term is used to refer to a group of believers (Acts 8:1; 11:22; 16:5; Rom. 16:5; 1 Cor. 1:2; 2 Cor. 1:1).

Ephesians 1:22-23, Romans 12:3-5, and 1 Corinthians 12:12-31 identify the church as the body of Christ of which he is the head. Not only do these passages indicate the relationship that exist between Christ and the church but the context also speaks to the leadership of Christ in his church. Strategic leadership characterized the governance of these churches. Paul enunciates further that this body is made up of several parts, each apportioning a gift with a stated purpose (Eph. 4:12-13). Romans 12:6-8 particularly mentions the gift of leadership. The import of all these verses tells us God gave to the church leaders. The purpose of the church also delineates the context within which strategic leadership is practiced and in Ephesians 5:15-16, the church was encouraged to live strategically.

Overview

Chapter 2 of this research discusses selected literature and pertinent research. The chapter includes an expanded discussion on the biblical and theological foundation of the need for strategic leadership for organizational effectiveness.

Chapter 3 presents a detailed discussion and delineation of the design of the research, the methods of the research, and of data analysis. The chapter also includes the design of the seminar.

Chapter 4 presents the major findings of the study. Chapter 5 discusses the findings and recommendations that came from the research. The chapter also offers suggestions for further inquiry.

CHAPTER 2

LITERATURE

Introduction

One of the critical problems faced by organizations today is the inability to adapt to change. The change that is taking place in the organizational environment today requires the kind of leadership that has the capacity to respond in order to achieve the desired effect based on the goals of the organization, thus resulting in organizational effectiveness. In the context of the research, such effectiveness is the organization's ability to lead and achieve its desired goals according to its mission, vision, and mandate given by God for the church.

The foregoing discussion has therefore given birth to this research, which will be the advocate of change, in equipping the leadership of the Wesleyan Holiness Church to be strategic leaders, "thus finding a way to break the patterns of the past and tune into the highest future possibility, so that the organization can begin to operate from that place" (Scharmer 5). The underlying conviction is that when leaders are thus equipped, the organization will reconnect and recommit to its mission and priority will be given to every aspect of the mission.

This mission of evangelizing, discipling, equipping, and providing societal ministry must drive the ministry of the Wesleyan Church. For the organization to be considered effective, the leaders must develop strategic leadership capacity that will enable the organization to respond to the challenges of ineffectiveness, an unclear leadership strategy, the struggle of leaders to lead in critical areas, internally focused churches, leaders who are working on different agendas, and the sense of inefficiency

that prevails within leadership. The purpose of the research was to measure the changes in the knowledge and skills in order to increase capacity for organizational effectiveness among the leadership in the Western Jamaica District of the Wesleyan Holiness Church through a four-month strategic planning intervention emphasizing the missional, transformational, and spiritual imperatives.

Theological Underpinnings of Transformational and Strategic Leadership

According to Hambrick, “[T]he term *strategic leadership* did not become widespread in literature until he formally proposed both the term and the definition” (5). The proposition of this term and its meaning would allow one to think that *strategic leadership* was just discovered. As such, many churches and their leaders would pointedly reject the very thought of associating this term or its practice with the church, deeming it *secular*. One need not stop very long to recognize that while the term is not found on the pages of the Bible, the practice of strategic leadership from the very beginning cannot be denied.

The pages of the Bible are replete with examples of strategic leadership emphasizing a missional imperative, transformational imperative, and spiritual imperative in the Old Testament as well as the New Testament. God, at the very beginning through his creation plan, demonstrated strategic leadership. A careful examination of God’s dealing with the world will reveal that the context in which he practiced strategic leadership carries all three imperatives. The research established a theological framework for strategic and transformational leadership, emphasizing missional, transformational, and spiritual imperatives using these themes:

1. Strategic Leadership and the Old Testament—an exegetical study of Genesis 1:1-2:3;
2. Strategic Leadership and Systematic Theology—covering God and Creation;
3. Strategic Leadership and Soteriology—salvation history (*Heilsgeschichte*);
and,
4. Strategic and Transformational Leadership in the New Testament—Jesus, Paul, and the early Church.

Strategic Leadership and the Old Testament

Strategic leadership is not new to the Old Testament. The Bible also gives great leaders who were strategic in their leadership and have borne the fruit of effectiveness. Abraham to Moses, Joshua, Nehemiah, David, and others have all understood the value and practice of strategic leadership emphasizing missional, transformational, and spiritual imperatives. This effectiveness happens because they were knowledgeable of what God's great mission and vision is which allowed them to mobilize those whom they led around that mission and vision, and hence chart a direction for all to follow. The creation story provides a purview of strategic leadership and illustrates how God uses this kind of leadership to fulfil his purposes.

An exegetical study of Genesis 1:1-2:3. Strategic leadership began with God. In the Genesis 1:1-2:3 account, God was strategic in his creation. He methodically created the world and all that is in it, according to the strategic plan developed and directed by all members of the Trinity. The underpinning thought of leading strategically is to bring about a plan in a structured way and thereby achieve an established goal or objective. In the context of the creation story, God's objective was to bring transformation, that is, to

bring order to chaos, to bring about something that would be considered hopeful and revitalizing, thus God's performance was aligned with purpose.

The Bible begins, "*In the beginning God* created the heaven and the earth" (emphasis mine; Gen. 1:1). The first four words are the most important words ever written. Embodied within those words is the fact that God exists before time. In verse 2 the author moves from the general to the specific. Having stated that God created the universe as a whole, the author focuses upon the earth and then proceeds to give details of how God created it (vv. 3:1-2:1-7). The third person of the Trinity is introduced in the latter part of verse 2 and is portrayed as "moving upon the face of the waters." Dorsey's examination of the Scriptures outlines the involvement of the Holy Spirit in the created action of God, in which he states "[T]he Hebrew translation which means *to brood* relays the connotation that the Spirit was brooding over the chaotic mass to bring it from a *chaos* to a *cosmos*" (Dorsey 48). In this manner God prepared the earth for his further creative work.

Genesis 1:3-26 gives a series of words spoken by God, each resulting in the created phenomena and expressing conditions upon which the earth will operate. The phrase, "And God said," appearing six times between vv. 3-24 and the phrase, "then God said" appearing two times thereafter introduce each new aspect of God's creative work as well as the creation of each new day. The psalmist also in 33:6 validates the phrase's significance when he says, "[B]y the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." The repetition of these phrases, "And God said," and "[B]y the word of the Lord" is very significant and lends an understanding of exactly how God created.

In terms of structure, the creation story is divided into seven parts, equivalent to the seven days of creation. The first six parts have a structural design with the phrase, “And God said” followed by the jussive verb “let there be,” which is used in an indirect imperfect sense, thus forming the introduction to each day with its designated creation (Dorsey 48-49). Similarly, the concluding formula, “And it was evening and morning,” appearing six times in Genesis 1, aids greatly in distinctly marking the end of each day’s work, annexed with the identification of that particular day—“and it was the first day,... second day,... third day,” and forms a consistent pattern as seen in verses 5, 8, 13, 19, 23, and 31.

Additionally, the first three days of creation (days 1, 2, 3 in vv. 3-10) marked the preparation of the environment or habitation for the things God would be creating thereafter: (1) light—sky, (2) sea, and (3) land. The remaining days (4, 5, 6 vv. 11-31) give a detailed overview of those phenomena God created in their respective spheres with their purposes. Thus, on day four, verses 14-19, specific lights (sun, moon, stars) appear, which would be further development of the light created on day one (*a*¹). Likewise on day five, verses 20-23, winged birds after their kind to populate the sky and living, moving, great creatures of the sea also after their kind (*b*¹), and on day six, verses 11, 24-31, the land was populated with animals, man, edible vegetation (*c*¹). Then on day seven, having finished his creative work, God rested.

From the foregoing discussion of the passage, the conclusion is that the creation story as seen in Genesis 1:1-2:3 is primarily linear in its arrangement and thus revealed *order* in God’s creation. For example, on day one light appeared; day two reveals the creation of sky and sea. This order is seen in the sense that for every calling forth of the

created phenomenon, “Let there be,” immediately followed the report, “And it was so.” Nothing was created before its designated time but within the specific time established for it to be created. According to Dorsey “[I]t also exhibits a secondary parallel structure a-b-c// to a¹-b¹-c¹” (Dorsey 49). The following pattern illustrates the discussion: “And God said” (vv. 3, 6, 9, 14, 20, 24), “Let there be.... And it was so.... And there was evening and morning.”

In addition to these phrases, which are noted for repetition, is the recurring phrase, “And God saw that it was good” in verses 4, 10, 12, 18, 21, 25, and 31. This phrase forms a sense of evaluation and assessment of each day’s activities. Claus Westermann notes this pattern and structures it as follows:

1. Announcement—”and God said”
2. Command—”let there be/let it be gathered/ let it bring forth”
3. Report—”and it was so”
4. Evaluation—”and God saw that it was good”
5. Temporal framework—”and there was evening and there was morning” (7).

Everything was created with a purpose. The purpose was clear and strategic. For example in verses 14-19, the lights were created not only to provide light in general but also to separate night from day. They were signs to mark seasons, days, and years with the greater lights governing the day and the lesser light governing the night. Likewise, in verse 28 humanity’s purpose was to fill the earth, subdue it, and rule over every living creature. In verse 30, every seed-bearing plant, every fruit tree, and every green plant was provided for food.

God and creation. The relationship of the structure of chapter 1 is very critical to its meaning and also serves to solidify the claims of strategic leadership, the key to a well-organized created order, successfully and effectively fulfilling its purposes. John T. Walsh suggests, “The ‘meaning’ of a work of literature is communicated as much by the structure of the work as by surface ‘content’” (172). Arguably, therefore, this particular structuring of the creation story helps to convey the logical progression, in which each segment of creation builds on the other, thus allowing what was created first to benefit what was created thereafter. Bible commentators Herschel Hobbs, Walter Kaiser, and John Joseph Owens have also agreed that creation proceeds with a kind of symmetry and continues in an orderly sequence, which can be seen in the structure of the creative days. In this section I will engage the text of Genesis 1:1-2:3 in a bid to identify characteristics of strategic leadership as practiced by God, and extract from it biblical and theological insights that will be beneficial in studying and applying strategic leadership to ministry, thus reinventing biblical strategies to overcome stagnancy in the organization.

The definition of strategic leadership given by Hambrick, which focuses on the top team of organizations and their overall responsibility—what they do, and how they do it, answers two questions: *what* and *how* (6). The very structure of the account given in Genesis 1:1-2:3 respond to those questions. In verses 1-2, the summary statement answers the question of *what* was created and the remaining verses explain *how* they were created.

Embedded in these verses is a very clear vision that was communicated somewhat to all members of the Trinity. Notably, therefore, is the word *Elohim*, used characteristically of God, representing the plurality that existed within the Godhead. Bill Hybels posits, “[S]trategic leaders have the God-given ability to take an exciting vision and break it down into a series of sequential, achievable steps” (143). The particular

structuring of the creation story illustrates these sequential and achievable steps and helps to convey the logical progression, in which each segment of creation builds on the other in a strategic manner, thus allowing what was created first to benefit what was created thereafter in a sequential manner.

Characteristically, verse 1 of Genesis unveils God's exciting vision, that is, to "create heaven and earth." His vision was justifiable, based on the kind of chaos and formlessness that existed ("earth was without form and void, darkness was upon the face of the deep," v. 2). In addition, the Spirit of God (third person of the Trinity) knew what that vision was and set out strategically to accomplish his defined task of "hovering over the face of the waters. Verses 3:1-31 break down this broad vision (v. 1) "into a series of sequential, achievable steps" (Hybels 143), by first of all creating the environment or the habitat and then populating these habitats, each according to its kind.

Hybels further delineates that this kind of "leadership allows an organization to march intentionally toward the actualization of its mission" (144). The completed act of creation, therefore, amplifies the reality of this kind of leadership, where God's creative act was intentionally and strategically established around the actualization of his mission. God did not just devise a plan, but he "worked the plan; he stayed with the plan until he reached the goal and that's what happens under a strategic leader" according to Hybels (144). The game plan eventually led to the actualization of the vision day by day, clarified by the phrase "and the evening and the morning was the first, second, third, fourth, fifth, sixth day" (vv. 5, 8, 13, 19, 23, 31).

Another very important element in strategic leadership that should not be overlooked is the establishing of boundaries—relational or structural. Establishing

boundaries helped to bring order in the creation story. The Bible describes a formless and empty earth, where everything was chaos. Anthony J. Headley posits that God brought order through the establishing of boundaries in terms of space, time, relationship, activity, and energy. The language of boundary, he notes, expresses itself in the following words—*separated, gather, after its kind*—and helps to establish boundaries around God’s created structure (129) known as *structural boundaries*, which include boundaries that marked off the seas, land, and heavens. Whether the principle of setting these boundaries does have implications for strategic leadership is one area of investigation. Headley believes leaders have a responsibility to lead in such a way that they not burden themselves more than they are able to manage, but set reasonable limits to how much they attempt. Second, he emphasizes the need to conserve energy and resources (131). This thought has set precedence for leaders to plan strategically in order to maximize the organization’s resources, be it human, financial, or otherwise, and at the same time, realize its objectives. Setting boundaries is imperative, especially where the achieving of desired goals is the ultimate objective of the leader and his organization.

Relational boundaries are also critical in “establishing [a] values based climate within the organization” (Grojean, Resick, et al. 223-41). The relational boundaries established by God are seen in the strategic use of the different names for God throughout the creation process. The creation account reveals the plural nature of God as expressed in the name *Elohim* and the use of phrases such as *let us* and *our* (Gen. 1:26-27). Victor P. Hamilton purports God’s relationship to the world is in his capacity as *Elohim*, which suggests his majesty and transcendence, while his relationship to a couple in a garden is

in his capacity as *Yahweh Elohim*, suggesting his intimacy and involvement with his creation (23).

Equally important in both Scripture and tradition is God being personally present and relationally involved in creation and history. The creation account unveils that a personal God is the ultimate reality of the universe. God created and sustains the universe. God is *transcendent*—God possesses a superior quality of being in that everything depends on God for its existence. Theologians agree that God is separate from and above creation, and at the same time is *imminent* in the sense of being graciously present in love with creation. In Acts 17 Paul adds more clarity to this relational boundary set by God. The boundary is reported to not only stress God’s freedom from need, and God’s uniqueness, but also the fact that “*in him we live and move and have our being*” (Acts 17:27-28). Thus, God models for us the place of relational boundaries in strategic leadership regarding closeness and distance.

Other theologians, such as Walter Brueggemann, also emphasize the closeness and distance in the creation narrative (24). Headley argues that healthy relationships always involve a good blend of separateness and closeness—in other words, good boundaries. God evidently intends this margin. He created a world in which the parts are meant to relate to each other, but he did not create the parts as clones of each other. Each created thing has its own role and uniqueness in the world (132), a distinction that becomes evident in the creation of humanity. God created them in *his* own image, thus setting people apart from everything else that he created, and then he endowed humankind with authority over the things he created (Gen. 2).

According to Vadim Kotelnikov, strategic leadership is results based. A careful examination of the creation story is a prime example of this kind of leadership. Considering the different created phenomena, each was made to provide a certain result that is expressed in each purpose. Evidently, the satisfactory results produced by each of those created things give a place for the phrase, “And God saw that it was good.” In Genesis 1:31, this phrase forms a concluding remark of the final evaluation of the overall achievement over the six-day period, with the word *very* added—“And God saw that it was very good.” The word *very* seems to communicate a satisfying and pleasurable evaluation of God’s strategic work. The appraisal also raises the question of assessment and the role evaluation plays in strategic leadership.

Assessment and evaluation are vital in any organization where strategic leadership is practiced. Leadership experts purport the “evaluation process must consider a multitude of relevant information from both the internal and external environments of the organization” (Tavana and Banerjee 119). In light of that statement, God’s evaluation process considered information from both the internal as well as external environments. The *internal environment* in the context of Genesis 1:1-2:3 would refer to God’s inherent ability to produce only what is *good* because that is his nature, his character or attribute—God is good. The *external environment* is ultimately the finished created order.

God uses the word *good* to assess and evaluate the work he has done in his *organization* (the world). Noteworthy is the use of the word *good* six different times with an accompanying adjective *very* signifying a high degree, and ultimately the achievement of the desired outcome. A. R. Fausset contributing to the discussion on how God assesses the work of creation purports:

“God is represented as pausing at every stage to look at his work. He contemplated the creation with complacency. Every object was in its right place. He saw everything that he had made answering the plan which his eternal wisdom had conceived.... and, [b]ehold it was *very good*” (Jamieson, Fausset, and Brown). The evaluation of the leaders’ performance becomes clear and is necessary as seen through the example of creation, where God took the time to evaluate the work he did, which he concluded was *very good*.

The Genesis account also reveals a very important factor in strategic leadership and that is the decentralization of task or participative leadership. Hybels purports strategic leaders will also “strive to bring the various subgroups of an organization into alignment so that all the organization’s energy focuses toward realizing the vision” (143). All members of the Trinity were in alignment with what was to be created, so much so that all energy was focused toward realizing the vision. Genesis 1:1 states, “In the beginning God....” The Hebrew word for God, appearing in that verse, is *El* (Elohim), which speaks to the almightiness of God as well as the plurality. This term denotes plurality of persons in the Godhead: the Father, Son, and the Holy Spirit and their involvement in the work of creation—“and the Spirit of God hovers over the waters” (v. 2).

The plurality is also noted with the creation of humankind in Genesis 1:26-27: “Let *us* make man in *our* own image, after *our* likeness ... So God created man in his own image, in the image of God he created him” (emphasis mine). Here reference is made to the plurality of the Godhead with the use of keywords such as *our* and *us*, written in the third person plural, denoting what Hobbs refers to as “plurality in singularity of

being” (28). Within the context of strategic leadership these verses unveil the first example of decentralization of task, or what Gary Yukl calls *participative leadership* (33-48).

The New Testament also declares the participative leadership of the Son of God, the eternal Word, and the logos in creation. He was present and participated when the world was made. John 1:3 states, “All things were made through Him, and without Him nothing was made that was made.” Additionally, Ephesians 3:9 states “God created all things through Jesus Christ.” Paul also validates the participative leadership of the Son of God by stating in Colossians 1:16 “For by Him all things were created that are in heaven and that are on earth, visible and invisible....” and again the writer to the Hebrews declares in 1:2: “[t]hrough whom also He made the worlds.” Indeed, God’s creation of the world and all that dwell therein is not an act of mere chance, neither is creation an ad hoc event or happening. God’s original creative act spanning from Genesis chapter 1 to 2:1, “Thus the heavens and the earth were finished, and all the host of them,” was the result of strategic leadership with a carefully crafted strategic plan, executed according to his vision and mission, and understood by all members of *his organization*—the Trinity.

The claims of strategic leadership are therefore solidified as the key to a well-organized created order, successfully and effectively fulfilling its purposes. Strategic leadership is creating a strategic plan and staying with the plan until the goal/vision is actualized. God did not only practice strategic leadership from a general perspective, as seen in the creation account, but noticeably his leadership performance embodied the fundamental component of a missional imperative in his strategic leadership plan.

Missional imperative. God is also strategic in his plan in how he will rescue the world from the deluge of sin. Incorporated within this strategic plan is a missional imperative. According to the *Journal of Strategic Leadership*, strategic planning is seen as a plan to close the gap between where an organization is and where it needs to be in the future (Switzer 32). First, the missional imperative is the missional activity of God, which was strategically planned. In the context of salvation history, the closing of the gap is demonstrated in God's redemptive act in Jesus Christ. The mission of God is expressed with exceptional clarity and repeated emphasis throughout the whole biblical narrative. The story is shaped and driven by God's agenda—mission. Thus God's missional leadership serves to help leaders understand the need for self-transcending leadership to include the *missio Dei* as its missional purpose, the kind of leadership that involves movement from focus on the inside of the church to the outside of the church.

The *missio Dei*, by its very nature, captures the missional heart and activity of the triune God as expressed through the sending forth of his Son Jesus Christ. Stephen Seamands describes this activity of God as “the first missionary, sending out his Son, the second missionary, redeeming humanity “through his life, death, resurrection, and exaltation. The Holy Spirit is the third missionary who creates and empowers the church—the fourth missionary—to go into the world” (88). The term *missio Dei* has become a buzzword in missiological circles and has, therefore, been recognized as the impetus that should drive the practices, priorities, programs, and preaching of the church. John Stott affirms, “Mission is an activity of God arising out of the very nature of God” (qtd. in Douglas 66). The ministry that the church must engage therefore has its genesis in God's missional activities that touches the very heart of God. Christopher Wright

summarizes it in a slightly different manner he adds “[I]t is not so much that God has a mission for his church in the world, but that God has a church for his mission in the world” (62). Thus, the pastor who leads with a missional imperative must of necessity engage the church in the missional activity of God, not as one of the programmes of the church but as the purpose for which the church exists.

The missional activity of God, however, can only be understood against the background of the emergence of sin in the world and further serves to fulfill God’s plan of redemption through Jesus Christ. Larry Hurtado purports Jesus’ prediction in the Old Testament is not simply an instance of a quaint ancient approach toward Scripture (e.g., Luke 24:25-27, 45-47; 1 Pet. 1:10-12. On a more profound level, he argues, “This strong link of Jesus with the Scriptures of Israel reflects a strong conviction about the unity and coherence of God’s divine purposes” (622). New Testament scholars in their discussion on Jesus and the purpose of God corroborate that the New Testament also links Jesus with virtually every purpose and main activity of God, including creation and redemption (Sakenfield, Balentine, Green, Kuan, et al. 621-22). In Jesus, God’s promise to Abraham finds deepest fulfillment (Rom. 15:8-9; Gal. 3:16), and through Jesus all nations now have the opportunity to become a part of God’s family (e.g., Gal. 3:23-29).

The writers of the New Testament verify this claim as they present the preexistent Jesus as the agent of creation (1 Cor. 8:6; Col. 1:16; Heb. 1:2; John 1:3). These references establish a firm belief that creation and redemption are firmly linked and conclude that Jesus embodies divine redemptive purposes formed from the beginning of creation. These scholars conclude that sin does not set the agenda in the New Testament, thereby demanding a response from God; instead, God’s prior intent to redeem (purpose)

precedes and supervenes all else (Rom. 8:28-30; 1 Pet. 1:20-21; Sakenfield, Balentine, Green, Kuan, et al. 621-22).

Theologians such as Kaiser and Desmond T. Alexander agree that the *seed* spoken of in Genesis 3:15 has a messianic leaning. I concur based on a careful study of the word *seed* as used with reference to the *seed* of the woman who shall bruise the head of the serpent. In this context “the Hebrew word for *seed* or *descendant* occurs with a third person, feminine, pronominal suffix—*her seed*. The uniqueness of the construction becomes even more apparent in the Septuagint” (emphasis; Owens 12). In the Old Testament, descent is always through the male, which would refer to all the descendants. Other exceptions have to do with Hagar’s seed (Gen. 16:10) and Rebekah’s seed (Gen. 24:60), but both contexts clearly point to people, not an individual, as in the case with Eve. In Genesis 4:25, Eve refers to Seth as her other seed.

Additionally, the Septuagint translation of the *he* in “he shall crush/bruise your head” (reference) is the masculine form of the pronoun whose antecedent is the word *seed*, which is neuter in gender, not masculine. Of the more than one hundred uses of the pronoun *he* in the Greek translation of Genesis, this instance is the only one where *he* does not agree in gender with its antecedent where literal translation is involved. The Septuagint, then, emphasizes the *he-ness* of the woman’s seed, not the seed’s *it-ness* or *they-ness* in some collective sense (Kaiser 36-37). As a result, the conclusion could be drawn that Genesis 3:15 is of messianic import and can be seen as the beginning of God’s redemptive act in history which culminates in Jesus, who brings complete victory for God’s creation over the devil.

An examination of the genealogies shown in the Old Testament will reveal this redemptive line of Eve's *seed* beginning with Seth, through whose lineage Jesus would come (Gen. 4:25-5:1-32; 10:22; 11:10-26; Matt. 1:1-16). Matthew also introduces Jesus as "the son of David, the son of Abraham" (Matt. 1:1). Genesis 3:15 "anticipates the creation of a royal line through which the terrible consequences of the disobedience of the man and the woman in the garden will be reversed" (Alexander 31). Genesis 12:1-3 reveals a further development of this promise. Wright concurs that the call of Abraham included the promise that through his descendants God intended to bring blessing to all the nations of the earth. This vision was evident in different eras of Israel's life. Ultimately Israel existed for the sake of the nations (57). The missional imperative to Israel's existence as a nation reveals that God strategically leads with a mission. The redemptive act of God in Jesus is but the end term in a long series of redemptive acts in Israel.

Sadly, however, Israel's history recounted their failure to understand this missional imperative and as such, they fail in being "a light to the nations so that ultimately all flesh will see the glory of the Lord" (Isa. 40:5). The missional activity would therefore continue through the mission of Jesus, as revealed through the writings of Paul in Galatians 4:4-5: "But when the time had fully come, God sent his Son, born of a woman, born under the law to redeem those under the Law that we might receive the full rights as sons." Thus, the mission of God must not be seen as an isolated activity, but must be understood within the context of God's purpose for his church. This knowledge will help pastors and their churches understand the need for strategic leadership to

emphasize a missional imperative component in the leadership of the church, fulfilling the church's designed purpose.

Strategic and Transformational Leadership in the New Testament

The New Testament provides an understanding and a model of what strategic and transformational leadership is and its impact for effectiveness.

Strategic leadership of Jesus, the Early Church, and Paul. Strategic leadership is the impetus that drives the ministry of the New Testament. Illustrated through Paul, the early Church, and Jesus' ministry is this type of leadership that emphasizes the three fundamental imperatives: missional, spiritual, and transformational.

Missional imperative. The missional imperative evidenced in the life of Jesus and Paul is a self-transcending kind of leadership that includes the *missio Dei* as its missional purpose. Jesus' leadership provides a clear sense of how the church is to lead today. Jesus has a strong conviction of having been sent for a particular purpose that lies outside the walls of the synagogue (church). At the start of his missional activities, Luke records his inner conviction of the Spirit of God being on him and anointing him to preach good news to the poor: "He hath sent me to bind up the broken hearts, proclaim liberty to the captives, opening of prisons to them that are bound.... Comfort them that mourn...." (Luke 4:18-19). Philippians 2:5-11 states, "Christ emptied Himself, taking the form of a servant, being born in the likeness of men...." Instead of aspiring for an even higher status, Jesus gave up what he had and unselfishly gave of his life, which culminated in his death on the cross.

Jesus understood his role in God's missional activity, and as Roger S. Greenway states, the four gospel writers describe him as the divine missionary and the one who

commissions his followers—the church—to preach the gospel to all and to evangelize all peoples of the world (38). The strategic leadership that emphasizes a missional imperative will profit the church in living out the implications of being Christian and of that to which they are called, the mission of God, which is to give witness to the gospel of Jesus Christ. The task of the leader is therefore, to “equip the church for works of service” (Eph. 4:12). The missional imperative in leadership performance is more than just preaching and teaching. Within this context the role and mandate of the church has its mission within the world. Thus, leaders of the church of Jesus Christ as an organization must see as its essential purpose the liberation of people to the freedom found only in a full relationship to Jesus Christ as Lord and Savior.

Paul specifically outlines the role and mandate of the church’s mission within the world:

Now all those things are from God, who reconciled us to Himself through Christ, and gave us the ministry (*diakonus*) of reconciliation, namely that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the message (*logos*) of reconciliation ... be ye reconciled to God. (2 Cor. 5:18-20 (NASB))

The church, therefore, shares in God’s missional activity in the work of reconciling men and women to Jesus Christ. This mandate helps the church and its leaders recognize that mission is more than just a program on the calendar of the church. Mission has to characterize the life of the church. The church exists to be a missional church with a sense of selflessness.

According to Howard Peskett and Vinoth Ramachandra, “[T]he *missio Dei* points to God’s reaching out in redeeming and reconciling love to all the creation, and embraces both the church and the world; the church is called to the privilege of participation in this

divine mission” (29). In collaboration, Arthur McPhee believes when the church of Jesus Christ understands its purpose, committed participation will take place:

Nothing it does will be self-serving. It will fully participate in God’s mission in the world, not out of obligation but by nature. Because the Spirit of Christ indwells it, the church will spontaneously carry on with the errand on which Christ came. (9)

Peskett and Ramachandra postulate, “[T]he emphasis on the triune God as the subject of mission delivers the church from both an idolatrous self-centeredness and a narrow scope of mission” (29). The foregoing discussion is critical in providing clarity pertaining to the missional purpose of the church and the relationship that such practice has within the Trinity.

Strategic leadership emphasizing a missional imperative was evident in the early Church, led by those whose leadership exhibited an understanding of the *missio Dei*. For Paul, to participate in this divine mission was a blessed privilege. As expounded in his letters to Timothy, he expressed his utter unworthiness to be engaged in God’s missional activity. Paul later concluded that only by God’s mercy and grace was he involved. This underpinning thought therefore punctuates Paul’s life and work, and serves as the reason for the sense of urgency with which Paul attends to the mission of God. His writing to the Corinthian church also appeals to this urgency and the need for them to “persuade men” (2 Cor. 5:9-21).

Additionally, Paul applauds the missional work of the churches at Thessalonica and Rome (Rom. 1:8; 1 Thess. 1:8). The church understood and lived out the mandate of Jesus, “You shall be my witnesses” (Acts 1:8), and was not content in just being witnesses at home. The growth and expansion of the work throughout Europe was the result of a church that understood the vision given by Christ. They set out to bring that

vision to reality. The leadership of the early church did not just do missions; rather, they practiced strategic leadership emphasizing a missional imperative that brought the awareness to the church—that of a missional church, the reason for existence.

Spiritual imperative. Spiritual imperative is a very necessary and important component in any practice of strategic leadership. Characterized as a God-given spiritual ability and responsibility to lead God’s people, spiritual imperative involves the leader developing spiritual ability by being a student of the Word of God. Second, the leader demonstrates spiritual responsibility by being a servant of the Word of God to the people of God.

God metaphorically likens his people to the *flock* in Ezekiel 34 and Christ cites each member as *sheep/lamb* in his requests of Peter to “Feed my sheep” (John 21:16), “Feed my lamb” (John 21:15). John 21:15-17 speaks specifically to the kind of responsibility and the nature of the task involved in this kind of leadership. Understanding the characteristics of sheep establishes the reason for Jesus’ command and the necessity for this kind of leadership. Phillip W. Keller, from the vantage point of his involvement with sheep, identifies several likenesses between sheep and humans:

A hungry ill-fed sheep is ever on its feet, on the move, searching for another scanty mouthful of forage to try and satisfy its gnawing hunger. Such sheep are not contented, they do not thrive, and they are of no use to themselves or to their owners. They languish and lack vigor and vitality.
(46)

From this characteristic, one deduces the importance of the spiritual imperative in leadership performance as a critical element in strategic leadership, the feeding and the wellbeing of the church (leading into green pastures).

The spiritual leadership imperative is of top priority in the leadership performance imperatives and must be attended to with the most earnest care and diligence. The leader must be responsible to see about the wellbeing of God's flock, as well as himself as the shepherd. Scripture recounts numerous examples of such responsibility and from time to time exhortations were made concerning the spiritual leadership of the flock of Christ. To begin with, Jesus' first words uttered at the start of his ministry, when he took up the scroll of Isaiah was, "The Spirit of the Lord God is upon me, for He hath anointed me to *preach* [emphasis mine]..." (Luke 4:18). From then on Jesus never lost sight of this essential element, but gave himself entirely to feeding the hundreds of people who came to him on a daily basis. During the time of the early Church, the apostles were noted as being "in the temple daily, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). The spiritual imperative was so important that the apostles thought it was unreasonable to leave it to serve tables (Acts 6:2).

Paul in his charge to Timothy, challenges him to this diligence as well: "Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2). Again in Acts 20:28 Paul charges the elders, "Take heed therefore unto yourselves, and to all the flock, over which, the Holy Ghost hath made you overseers, to *feed* [emphasis mine] the church of God...." In addition, 1 Peter 5:2, which gives a classic chapter on pastoral practice, Peter exhorts pastors to "[f]eed [emphasis mine] the flock of God which is among you...." Additionally, Jesus' commission to Peter after the resurrection was a mandate to "[f]eed [emphasis mine] his sheep/lamb" (John 21:15-17) as a test of his love and loyalty to him. A closer

examination of this task of *feeding*, however, will help show the seriousness of such a responsibility, especially as outlined by Christ in John 21:15-17.

According to W. E. Vines, two words are translated *feed*:

βοσκει and *ποιμαίνει*. To *feed* (*βοσκει*) is primarily used of a herdsman (from *βοο*, to *nourish*, the special function being to provide food). *Ποιμαίνει* on the other hand is “to act as a shepherd, metaphorically, to tend, to shepherd” is said of Christ in Matt. 2:6, of those who act as spiritual shepherd under Him (John 21:16; 1 Pet. 5:2; Acts 20:28). The Lord addressing Peter in John 21 first uses *βοσκει* in v. 15, then *ποιμαίνει* in v. 16, and then returns to *βοσκει* in v. 17. These are not simply interchangeable. The “tending,” which includes this, consists of other acts of discipline, authority, restoration, material assistance of individuals; *but as important as these are*, they are incidentals in comparison with the “feeding” of God’s flock. (emphasis mine; 417)

This statement has definitely set a standard of excellence and importance for the spiritual leadership imperative. A study of the passages found in John 21: 15-17 and 1 Peter 5:2 will show that the spiritual care of God’s children must be priority, and the servant of God must be diligent in feeding God’s people. Christ expects all leaders whom he has called to lead his church to attend to both the feeding, and also the *tending* ministry of the church. As Eugene L. Stowe states, “An unattended flock may stampede over the cliff and be dead before dinnertime! Successful shepherding includes proper emphasis upon both pulpit and parish” (59). The church and its leaders must be intentional in placing appropriate attention upon both aspects of ministry among God’s people.

A close examination of Ezekiel 34 reveals a sad commentary of the lack of this imperative and the serious implications such lack has on ministry. The church must therefore understand the potential and importance to liberate people in the midst of their environments and at the same time liberate the environment for the sake of the people who live there. This task will not be possible unless the leaders are reminded of the

ultimate goal of leadership as outlined in Ephesians 4:12-13: Embedded in these verses is the impetus that should drive leadership performance. The reality of the potential that has been deposited within the church of Jesus Christ and its leaders cannot be denied as seen in above reference. The purpose for which they were given is equally important as those giftedness and abilities served to build the capacity of the church.

Transformational leadership in the New Testament. The transformational imperative is a characteristic of leadership that involves leading for change. The task involves everyone, and creates an organization that can shape its own future under God, while expecting to be restructured and changed in the process. This leadership will transcend all barriers to bring change, be they cultural, sociological, traditional, or even religious. James MacGregor Burns states that the “leadership approach prompts change in individuals and social systems. In its ideal form, effective leadership creates valuable and positive change in the followers with the end goal of developing followers into leaders” (1). Throughout the New Testament, Jesus’ approach to leadership serves as an example in bringing positive and valuable change in his followers and ultimately developing them into great leaders.

In Jesus’ ministry manifesto in Luke 4:18-19, he quoted from Isaiah 61:1-3, a vivid description of the transformational work that he came to perform. The words speak of change, a transformation that he wants to bring from within—his purpose was redemptive. He came to provide freedom for humanity: “The truth shall make you free” (John 8:32).

Jesus’ message of βασιλεια also stands in stark contrast to that of Rome. In his βασιλεια everyone has a say, whereas in Rome everybody was excluded from political

decision making, the leadership was bureaucratic, a top-down *laissez-faire* structure. The masses of slaves could not make decisions and were ruled out. Jesus challenged that system and created a whole new sociopolitical governance of leadership where everyone has a voice: “Where two or three are gathered in my name I am there ...” (Matt. 18:20); “Whatsoever you bind on earth is bound in heaven; and what is loose on earth is loosed in heaven” (Matt. 16:19). Jesus empowered everyone with a franchise, demanding that men and women take responsibility for their own environment and community and show forth the wisdom of God in the world.

Randy Dobbs gives some essential skills for leading change; he sees firstly the importance of building a culture. He postulates a transformational leader must recognize the business’ current atmosphere and work to make it a better, stronger environment that fits the people in the business, the nature of the business, and the customers the business serves. He believes one of the most fundamental tasks of a transformational leader is to transform the culture (75-77). Within the context of the New Testament, Jesus and Paul and the early church displayed such leadership skills. These leaders understood the necessity of exegeting every culture, and then they set out to transform it with the gospel, making it a better and stronger culture that fit the community, the church, and the people. As depicted in Acts 15, the leaders of the early Church were challenged to change the culture that emphasized circumcision as prerequisite for salvation for those Gentiles becoming a part of the church. Additionally, during Paul’s third missionary journey, as a strategic leader (Acts 19:23-41, an entire province of Asia transformed from a culture of black magic to embrace the good news of salvation.

Second, Dobbs mentions improving *esprit de corps* (79), which he delineates as everyone in the organization sharing the same vision, feeling enthusiastic about being part of that vision, and working together toward clearly defined collective goals (82). From the very outset of Jesus' ministry, his vision was understood and shared among his disciples. Their enthusiasm was particularly noted, in Luke 10:1-17, when the seventy-two disciples were sent out two by two to every town or place where Jesus was to go. They came back excited to report what had happened.

Dobbs further contends that no organization can follow its leader unless all the members understand where he or she is leading them and why their best interest is to follow (84-86). Clear, consistent and comprehensive communication represents the single-most powerful tool for a transformational leader. Jesus' disciples were not ignorant of Jesus' mission. He took the time to train and develop them constantly. When some volunteered to follow him with mixed motives, Jesus wasted no time in clarifying what was involved. Additionally, Jesus knew his time was limited; therefore, he planned for leadership succession.

Dobbs emphasizes the need for transformational leaders to leave behind a cadre of future change agents. He believes no leader stays in the same role forever. In fact, many transformational leaders move on to other challenges on a regular basis (92-94). Jesus left behind a key group of future transformational leaders. During the final phase of his earthly leadership, he was heard saying to his disciples, "[a]s the Father has sent me, so send I you" (John 17:18; 20:21) In Acts 1:4-5, and 8 is recorded the final leadership preparation—the promise and actual infilling of the Holy Spirit, the enabling and

equipping for leadership. These disciples later became the leaders of the church at Jerusalem and what great leadership they exhibited.

The Apostle Paul was also equipped with these skills, so that for every church he formed, he trained leaders to succeed him: “Paul and Barnabas appointed elders for them in each church...” (Acts 14:23). Priscilla and Aquila were left in Ephesus to continue with the house church (Acts 18:19), Apollos was sent to Corinth (Acts 18: 24-19:1), and Timothy and Erastus were sent to Macedonia (Acts 19:22), among others.

These features of transformational leadership characterize Jesus’ leadership skills. Dobbs in his argument questions whether one can stop being a caretaker and become a transformational leader. In response to his reflection he posits, “I believe this requires a continual transformation within yourself...” (100). Jesus knew the change he would have to undergo in order to fulfill this critical imperative in his leadership. He was willing to be incarnated so that he could identify with the people he wanted to change:

Who being in the very nature God did not consider equality with God something to be grasped but made himself nothing, taking the very nature of a servant, being made in human likeness, And being found in the likeness of man he humbled himself and became obedient to death even the death on a cross. (Phil. 2:6-8)

Instead of aspiring for an even higher status, Jesus gave up what he had and unselfishly gave of his life, which culminated in his death on the cross.

From a biblical perspective, these examples of strategic leadership emphasizing spiritual, missional, and transformational imperatives as seen from the Old and New Testaments, serve as models for leaders who are keen on leading strategically and effectively the organization that is called the church.

The need for this shift in leadership to take place is even more exigent in the twenty-first century than during Jesus' time because of the rapid changes taking place in our global world. R.R. Nelson and S.G. Winter state, "Globalization, the war for talent, digital communications, societal changes, the changing shape of organizations, and the aspirations of the next generation are all challenging trainers and developers to develop leaders able to act in new ways" (12). This shift has not only impacted the business world, but also the church, thus creating a challenge to the training and development of leaders who can respond to this shift. This change has left a sense of powerlessness to adequately respond or even develop trainees accordingly.

The modern trends, the needs of the people within the organization, and their unending quest for something more than the average all contribute to the external pressure that pastors and leaders face daily. The present reality of the church today is an indication of the result of traditional leadership that creates such disparity between effectiveness and ineffectiveness. Within the context of leadership a relationship exists between transformational leadership and effectiveness within the leadership of the organization

If the church is to have a greater advantage over all these competing trends and respond to the changing contexts of the organization, then the church is called to transformational leadership and must now use strategic leadership to serve the mission and direction. Success and sustainability can then be ensured throughout the environmental changes.

The literature review examined transformational and strategic leadership and what impact such leadership has on the church. I examined the church's purpose and

performance, and through the review of other literature established the fact that, as an organization, the church has been called by God to effect change in this world. The use of strategic leadership in furthering the mission and direction of the church is the answer for a more effective organization.

Transformational Leadership—The Response for a Changing Context

The nature of traditional leadership includes a maintenance approach and constantly engages in reproducing past practices. Dobbs refers to this type of ministry as *caretaking* (70). Transformational leadership seeks to bring a change that has the capacity to respond to environmental shifts that the church is called to serve in. The issue of globalization and the challenges of the changing context of the church require a different approach. The components of transformational leadership as outlined by Bernard M. Bass and Ronald Riggio have the characteristics that will develop within leaders the capacity to bring change (6). Transformational leadership, explicated by Bernard and Bass seemingly concerns capacity building in leaders, the kind of empowerment that will bring change.

Components of transformational leadership. According to Bass and Riggio, “transformational leadership delineated has four components: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (6),” explicated as follows:

Idealized Influence (also known as Charismatic Leadership): Transformational leaders act in ways that make them role models. They are respected, admired, and trusted. Followers identify with them and describe them in terms that imply extraordinary capabilities, persistence and determination. These leaders are willing to take risk. They can consistently be relied upon to do the right thing, displaying high moral and ethical standards.

Inspirational Motivation: These leaders embody the term *team spirit*. They show enthusiasm and optimism, providing both meaning and challenge to the work at hand. They create an atmosphere of commitment to goals and a shared vision.

Intellectual Stimulation: A transformational leader encourages creativity and fosters an atmosphere in which followers are compelled to think about old problems in a new way. Public criticism is avoided.

Individualized Consideration: Transformational leaders act as mentors and coaches. Individual desires and needs are respected. Differences are accepted and two-way communication is common. These leaders are considered to be good listeners, and *along* with this come personalized interaction. Followers of these leaders move continually toward development of higher levels of potential. (6-7)

Bass and Riggio posit, “[T]ransformational leaders help followers grow and develop into leaders by responding to individual followers’ needs by empowering them and by aligning the objectives and goals of the individual followers, the leader, the group, and the larger organization” (4). In other words transformational leadership characteristically works toward the developing of leaders and their capabilities, thus bringing in alignment with the organizational goals and objectives, the goals of leaders and their followers.

Transformational leadership further serves to “transform organizations by influencing followers’ empowerment and ability to manage change, and turning the followers into leaders in the process” (Avolio, *Leadership Development; Full Leadership Development*; Avolio and Gibbons; Bass (130), “Ethics”; *Leadership and Performance*; Kuhnert and Lewis (648); Yukl and Van Fleet, (147). Transformational leadership also has the capacity to help the church turn globalization to its advantage, which augurs well for the forward movement of the church. From that proactive response, leaders recognize the obvious, that the traditional way of leadership has proven to be ineffective and

inadequate to respond to the shift taking place and have thus proactively created a different kind of effective leadership.

Within the church, the top leadership of the organization must now understand this inevitable shift and seek to develop its leadership capacity to respond to this change. One of the most identified shifts that has taken place in the world of leadership within the context of the church, is the introduction of missional, transformational, and spiritual leadership, each researched individually and each representing the proposed solution to the ineffectiveness that exists within churches. Most denominations have proactively started finding ways to respond to this change by either hiring leadership consultants, or by deploying leaders in different parts of their organizations.

Within the context of the Wesleyan church, the response of top leaders to such ineffectiveness is transferring that leader to another church, which only serves to complicate and further exacerbate the problem of ineffectiveness. An understanding of the interconnectedness of actions within the organization cannot be taken lightly. Richard L. Hughes and Katherine M. Beatty clearly emphasize “seeing the organization as an interdependent and interconnected system of multiple parts, where decisions in one area provoke actions in other areas” (186-88). The overall perspective of leaders and how they see the organization therefore requires that they be clear on how the actions of leaders especially pertaining to their performance do impact on the organization on a whole.

The development of transformational leaders with strategic leadership capabilities across the organization at all levels on an ongoing basis that will impact organizational effectiveness is needed. To meet the changing demands of time and culture, as well as fighting against becoming stagnant, this change is necessary. According to Scharmer,

“[I]f the church is to move toward a future possibility it requires of them to become aware of—and abandon—the dominant mode of downloading that causes them to continuously reproduce the patterns of the past” (119). Hence, if this divine organization is to become effective, then deliberate and intentional transformational leadership must be the response of those who must now use strategic leadership to propel it along, thus serving the mission and direction of the church. This shift in leadership will result in resiliency and sustainability, the impact of organizational effectiveness.

Leading for change—understanding the culture. In organizations where many past successes, “a lack of visible crises, low performance standards, and insufficient feedback from external constituencies are evident, a culture of complacency exists proving difficult to move people out of comfort zones” (Kotter, *Leading Change* 141). In essence, where complacency levels are high, change is difficult; a resistance to change exists and requires those leading the change to “provoke a sense of urgency within the organization” (142). Dobbs argues that transformational leaders must first recognize and understand the culture of the organization and then commit to bring change as well as manage change (77). A. Gilley, M. Godek, and J. W. Gilley find difficulty in bringing and managing such change. In discussing the difficulty faced by organizations in initiating modification, they posit “that organizations possess a powerful immune system that defends the status quo and resists change” (376-78). Within the church, the same difficulties exist especially where the culture of the organization does not lend itself for change to happen.

According to Samuel R. Chand, five different cultures exist that in one way or the other define the culture of the church or the organization by large, ranging from *inspiring*,

accepting, stagnant, discouraging and toxic (478). In his explication of these cultures, Chand contends an organization that has an inspiring and accepting culture allows people to be at their best in performance and is willing to accept whatever change necessary for peak performance and success (526). In accepting and inspiring cultures, senior leaders invest in their development, whereas the stagnant, discouraging, and toxic cultures act as resistors to change. These cultures are marked by lack of trust and a defense of turf as people hang on to power. Top leaders are themselves inhibitors to change. The leader of change must understand the culture that exists, and being harnessed with such knowledge they will be able to determine the approach necessary to lead the change.

The leader as change agent. Top management within the organization plays a critical role in preparing the organization for successful change by virtue of its position of influence, as well as being the protagonist in the decision making of the organization. According to D. A. Nadler, successful change means that the leader of the organization must first of all come to the conclusion that change is necessary, which will then drive the decision to do something about it (191). During this time, the leaders must understand their limitations, as well as those of the team or organization.

Chand, adapting an illustrative diagram from Sam Williams and Carol Childress, suggest four principles that are necessary to becoming change agents. Chand discusses these principles under four broad headings of knowledge, attitude, behavior, and institutional behavior stated within the degrees of difficulty experienced ranging from easy to difficult (location, 1754). A closer purview of these principles reveals that knowledge, attitude, and behavior are considered easier and take a shorter time to impact change than the institutional behavior. Chand sees knowledge as the first level and

argues, “[K]nowledge requires a change of mind when facts are gathered and information disseminated concerning the reason for change” (location, 1752). This level is critical and will determine the support system as well as the willingness of the organization to change.

The second principle examines the change necessary in attitudes about roles, goals, and relationships. Chand further contends that this change is the time of discomfort as job descriptions are examined, so a person’s comfort level is ruffled a bit. Literature suggests that among the factors that are resistors to change are “attitude towards change, fear of the unknown, disruption of routine, conflict with current culture, fear of failure, loss of status, control, power, security, etc.” (Trader-Leigh, 138). During this time, the leader needs to be reassuring, willing to listen, and give guidance where necessary as persons adapt to the change.

Third, behavior will require modification to reflect the understanding and acceptance of the change that is necessary, which will eventually become the norm of these individuals. Fourth, the challenge of adopting change is a characteristic of institutional behavior. The cumulative effect of knowledge, attitude, and the habits that are by now formed by individuals require a change in the behavior of the organization as a whole. The behavioral change within the organization will be dependent on how much the leader does to minimize resistance.

Processes Involved in Effecting Organizational Change

The process of effecting organizational change over the centuries has undergone major shifts that impacted greatly on the organization. Models after models have been developed, each playing its part, as leaders try to find what might be considered a suitable

model. Organizations can employ different models as they examine the process of change.

Change process models. Several different models show how to approach change. According to Gilley, Godek and Gilley, “[E]arly models of change advocated a three-step process that involved first diagnosing and preparing the organization for change, secondly engaging in the change, and thirdly anchoring new ways into the culture” (4). In reviewing the literature, I discovered that the change models themselves have seen an evolutionary shift as theorists build on each other’s work due to the movement occurring in the leadership arena.

The shift that has taken place in organizational leadership has seen more involvement of employees and other stakeholders in decision making. To accommodate this shift therefore, theorists (Kotter, *Leading Change* 59-67) have included more dimensions within the process of leading change that allows for a wider involvement of other persons within the organization instead of top management only.

Illustratively, an examination of K. Lewin’s change model reveals a disparity with the terminology used to describe each step in the process, even though the actions are the same in other models. Additionally, Lewin’s model does not reflect the shift that has taken place, and understandably so, because during the birth of this model, the shift had not yet occurred. Lewin’s three stages consist of *Unfreezing*, *Movement*, and *Refreezing*. The actions within the *unfreezing* stage are a conditioning of individuals and organizations for change, an assessment of the readiness for change, and an establishing of ownership (Kotter and Ulrich’s first stage). The momentum during this time is dependent on the leaders and how aligned they are to introduce change and plan to

execute that change. In the *movement* stage, individuals engage in change initiatives (Kotter and Ulrich's second stage) and in the *refreezing* stage, individuals' daily routine now reflects the change, new behaviors are crystallized and have become the norm of the organization (Kotter and Ulrich's third stage).

Kotter suggests eight stages in the process of effecting organizational change, these include "establishing a sense of urgency, creating the guiding coalition, developing a vision and strategy, communicating the change vision, empowering employees to broad-based action, generating short-term wins, consolidating gains and producing more change, anchoring new approaches in the culture" (*Leading Change* 366). D. Ulrich suggests seven stages outlined as follows: "lead change, create a shared need, shape a vision, mobilize commitment, change systems and structures, monitor progress and making change last" (Gilley, Ann, Marisha Godek and Jerry W. Gilley 5). Table 2.1 is a conceptual, comparison table of the three models discussed.

Table 2.1. Comparison of Change Models

Step	Lewin's 3- Step Model	Ulrich's 7-Step Model	Kotter's 8-Step Model
1	Unfreeze	Lead change	Establish urgency
2	Movement	Create a shared need	Creating a guiding coalition
3	Re-Freeze	Shape a vision	Developing vision and strategy
4		Mobilize commitment	Communicating the change vision
5		Change systems and structures	Empowering employees to broad-based action
6		Monitor progress	Generating short-term wins
7		Make change last	Consolidating gains and producing more change
8			Anchoring new approaches in the culture

Source: Gilley, Ann, Marisha Godek and Jerry W. Gilley (5).

A review of the Ulrich and J. P. Kotter processes of change reveals some measure of difference. This difference is translated in the sense that Kotter's model provides an understanding of the *how to* of Ulrich's model. For example, Ulrich's first step suggests that leaders of change *lead change*. Kotter's first stage went a bit further by stating how to lead this change, *establishing a sense of urgency*. Interestingly, all the succeeding steps follow the same trend.

An evaluation of these models will not yield a comparative model in the sense of which is the best one of the three to use. However, they do lend themselves to a better understanding of the change process. I believe that an integration of those steps allows the church as an organization to produce a culture inclined for change within the organization, and thus creates a fertile soil for the implementation of strategic leadership. The LUK's integrative Change Model is an integration of Lewin's, Ulrich's, and Kotter's change models. The integrative approach describes a model that will adequately lead the change necessary within the church. The diagram represents the different actions that develop a culture of change within the organization. The different colors indicate the varying steps within the process, with each step connecting to the other, and the arrows show the progression to follow. The model also suggests that the change process continues and commitment must be garnered until all the steps are duly followed (see Figure 2.1).

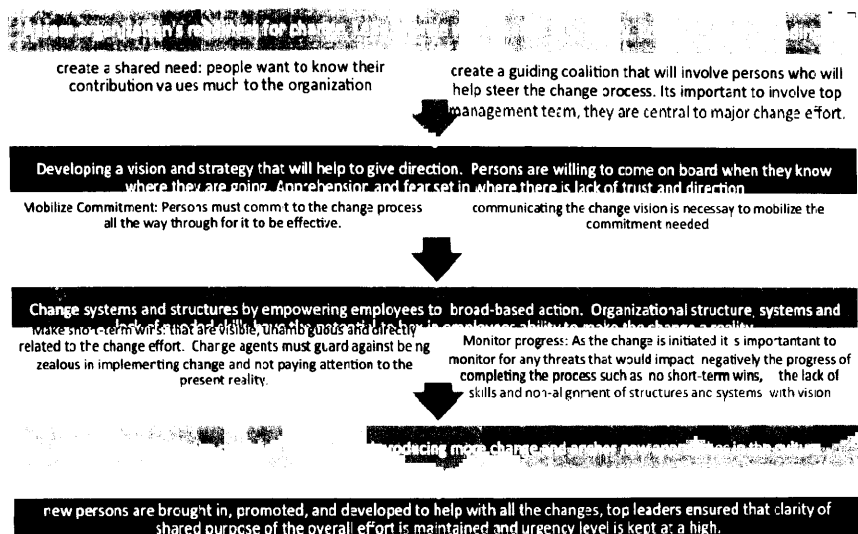


Figure 2.1. LUK's integrative change model.

Kotter foresees a challenge for leaders pertaining to leading the change necessary for effectiveness, he purports:

[T]he primary purpose of the first six phases of the transformation process is to build up sufficient momentum to blast through the dysfunctional “granite walls found in so many organizations; to ignore these steps is to put all efforts made at risk.” (*Leading Change* 1967)

As a result, stages seven and eight are even more critical, and will be the determining factor in whether or not a cultural change has happened. He further states, “Culture changes only after you have successfully altered people’s actions, after the new behavior produces some group benefit for a period of time, and after people see the connection between the new actions and the performance improvement” (2368-69), all of which occur during the seventh and eighth stages.

Organizations that are as old as the church can be a challenge for change, especially where persons perceive that the suggested movement will impact the traditions

of the church. In churches where traditions are like *granite walls*, leaders of change will need to tread gingerly and judiciously assess what can change. Scriptures indicate the implications of “sewing old garments unto new ones” (Matthew 9:16) or “putting new wine in old wine skins” (Matthew 9:17). This consideration necessitates a shattering of the old culture before trying to introduce the new, especially where the former is one that is not congruent with the change that needs to take place.

The church as an organization embraces two types of traditions. One is *human-made tradition*, that is, those rules, principles, and unwritten codes laid down by founders of the organization that have become its core culture. These are to be examined and changed. Second are *biblical traditions* embedded in what is known as the apostolic tradition. These traditions are very critical to the formation of core values of the church. I believe these traditions should not be compromised as they define the difference between the church and secular organizations.

The examination—with a view to shatter those *human-made traditions*—becomes necessary for change to happen. Chand posits that the church “must *re-dream* the dream to discover a new and compelling vision for its existence” (emphasis mine; 2368). If the church is not willing to be open to the idea of transformation, then the ability to re-dream will be greatly hindered, if not impossible. The result is a lapse into a maintenance mode of leadership. During the re-dreaming process, the organization will realize its greatest potential and the need for change in order to adapt to the new and compelling vision developed during this process. The leader as change agent needs to find a way to communicate this change.

Change through persuasion. The models adopted in this research examine the need to communicate with urgency but proved limited in providing a strategy for such communication. I considered this gap to be important enough to conduct further research to address the issue.

Dobbs states, “Clear, consistent and comprehensive communication represents the single-most powerful tool for a transformational leader” (86). Leaders should be able to convince the people within the organization of the necessity for radical change, which will be the difference between *grow or die*—(*change through persuasion*). The persuasion is set within a four-part communications strategy framework illustrated in Figure 2.2.

Source: Garvin and Roberto

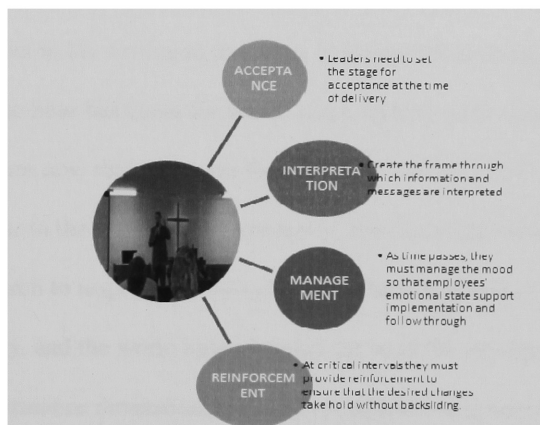


Figure 2.2. Four-part communication framework.

Based on findings derived from the size and generalizability of its subject pool, in addition to sufficient evidence presented in the article, David A. Garvin and Michael A. Roberto’s research provided this dissertation with the capacity to accept the conclusions drawn as valid evidence. As such, an employment of this four-part communication

strategy is vital in providing an understanding of how to communicate the need for change in a convincing manner and to ensure change is maintained.

Additionally, the study will serve to augment the LUK's integrative change model. The leader of change can successfully work through the process armed with these two great tools of change, the LUK's integrative change model and the four-part communication strategy. They will not only prepare the people but witness the growth and fruitfulness of change. The cultural change engendered will, therefore, give credence to a prolific opportunity for the implementation of strategic leadership. Where culture and vision align, the result is effectiveness.

Strategic Leadership

The church must understand the times in which it is called to minister. Paul alludes to this fact in his writing to the saints in Rome: "And do this understanding the present time. The hour has come for you to wake up from your slumber because our Salvation is nearer now than when we first believed" (Rom. 13:11). Culture shifts continue to occur in the church, the community, and the world, which necessitated the need for the church to respond accordingly. Over the last decade or so, developments in churches, society, and the world have signaled the need for the church as an organization to monitor performance dimensions that go beyond just being named a church. The performance of its leaders emerges as the central and leading indicator of the effectiveness or success of the organization.

In recent times, many and varied leadership theories, books, models, seminars, and consultants have emerged trying desperately to bridge the gap between the ineffectiveness of the church and the performance of its leaders. With all these new

developments, many of our churches are experiencing stagnancy; and the divide between effectiveness and leadership performance continues to widen. The routine is the same year after year—the programs of the church can easily be tracked as the trend continues in a habitual pattern. The church and its leaders are in a cyclical pattern of stagnant leadership. Bookstores and shelves are packed with leadership resources of many kinds. Presently one can easily find many books on missional, spiritual, and transformational leadership based on research done within the church. Rarely found are books on strategic leadership except mainly within business organizations.

The leadership landscape takes on a different shape, but noticeable is the lack thereof as it relates to books, research, or even models of strategic leadership that are solely for the church's context. An examination of the necessity of strategic leadership for the church is the objective of this research with concerns about whether or not participants will think it is too secular a term to be used in the church. The terms *strategic leadership* and *the church* are not usually in the same sentence, nor is any relationship at all common, one with the other, as much as the word *sin* would have no relation with a holy Christian. As a result, churches of the twenty-first century are ignorant of this kind of leadership practice.

This lack of knowledge is evident also within seminaries. Until recent times, the curriculum of seminaries and Bible colleges were comprised of just Bible and theological courses. If any leadership courses existed, they were probably just a one credit hour introductory course. Therefore, within the churches you will find great pastors but no leaders. This situation gives credence to the kind of ineffectiveness found within churches, and the kind of stigma affixed to strategic leadership to be *secular leadership*,

which must not have anything to do with the church. Leaders can turn the church into the most effective organization of the twenty-first century, capable of high performance and realize a growth never experienced during its history. Leadership ability can be developed among these pastors to become the most strategic leaders ever, with strategic planning capacity and strategic leadership practiced by all the leaders within the organization.

Given the imbalance, professors must develop a new paradigm of leadership focusing on transformational leadership of the church with the use of strategic leadership practices. The history, nature, and function of strategic leadership provides an important and informative starting point to understand how and why the present leadership of the church should change to embrace this new paradigm.

The History, Nature, and Function of Strategic Leadership

The term *strategic leadership* was coined by Peter Drucker, author of thirty-eight books over six decades. In 1964, he submitted a book to his American publisher entitled *Management Strategy*. He was told to change the title as the term *strategy* was more of a military term. Prior to that time, only two books appeared on the market with the term *strategy* used in their titles and only in a business. Drucker was the first to introduce the phrase *strategic leadership* in the early 1970s, and the term is now widely used because strategic leadership has seized the imaginations of many managers and practitioners in the corporate world and is defined within that context.

According to the *New Oxford Dictionary*, the word “Strategy” originated in the early nineteenth century from the French *stratégie* and the Greek *strategia* (*generalship*). Within that scope the word became a concept widely used within the military and is often

used specially for the “art of planning and directing overall military operations in a war or battle; hence the term is seen as a plan of action or policy to achieve a major or overall aim” (685). With the emergence of business organizations over the centuries, the nature of strategic leadership has come to describe a certain kind of leadership found among top managers that has as its ultimate aim, the achieving of set goals for any organization thus led accordingly. The nature and characteristics of the term *strategic leadership* have evolved over time, and carries different connotations, depending on how used (see Appendix E).

After carefully evaluating the military origin of the term strategic leadership, John Adair posits:

As armies were the largest work-related organizations for some 3,000 years before the rise of big business in the 19th century, it is not surprising that the concept of strategic leadership developed into its first full-blown form in the role of a commander-in-chief. (12)

He believed that the contemporary tendency to equate strategic leadership with formulating strategy reflects a basic misunderstanding of the concept. Strategy in the narrow sense occupies only a small amount of great generals’ time, he argues. *Strategic leadership*, the art of being a commander-in-chief, includes good administration, good communication, and the training and equipping of soldiers. This line of argument further amplifies the evolutionary development of the term that seemingly changes form, characteristics, and nature depending on its purpose.

From the literature reviewed and the plethora of definitions established, the research concludes that strategic leadership focuses on the top management team of any organization (see Appendix B). However, in the context of this research a repositioning of strategic leadership within the church will take into consideration the nature of the

church and the leaders who are called by God and are required to lead the church in a strategic way, according to the purpose of God, from a biblical worldview, to the glory of God.

The functions and nature of strategic leadership. While strategic leadership involves good administration, good communication, and the training and equipping of those who are led, the focus when viewed from that perspective, is narrow, as those characteristics can be equated with leadership in general. Over time, Adair built his work to provide a useful transition from general leadership theory to the strategic leadership theory. He expanded his model of team, task, and individual needs to include seven strategic functions. These functions reflect to a large extent, a combination of characteristics as explicated in one definition or another, which provide a broader perspective on what strategic leadership entails. These functions will be used in this study to a wider or lesser extent according to that which fits the context of the church. Table 2.2 represents the functions of strategic leadership.

Table 2.2. The Functions and Characteristics of Strategic Leadership

Functions	Characteristics
Giving direction	Purpose, values, vision
Strategic thinking and planning	Nature of strategic thinking, principles to bear in mind, strategic planning
Making it happen	Controlling, teamwork, when things are going wrong
Relating the parts to the whole	Harmony, reviewing organizational structure, delegating, organizing.
Building partnerships	Social relations in general
Releasing the corporate spirit	The force of purpose, energy, morale, confidence
Developing today's and tomorrow's leaders	Succession planning, the long-term view

Source: Adair (12)

The definition stated by the Center for Management and Organizational Effectiveness focuses on the leader's ability to position the organization for the future based on its allocation of resources and energy, the "ability to see and truly understand the environment in which they work, and understanding the actions that need to be taken once a strategic opportunity has been identified." The Center contends that this requires the development of skills and discipline, which they propose comes over a period of time and is continuous. Unique to this definition and argument is the same underlying views as those shared by Hughes and Beatty. To clarify the process of learning further, they argue that strategic leadership is about *becoming*, which serves to develop strategic leadership capacity within the leader over a period of time, thus giving the organization its sustained competitive advantage.

W. G. Rowe also perceives "strategic leadership as the ability to influence others" (82), which is its original intent. Adair agrees, in speaking about the function of the *strategic leader*—the commander-in-chief—as winning the good will of those under him (12). Hughes and Beatty called this method strategic influence, which they view as "critical to maintaining positive traction along the organization's strategic path" (112). The ability to influence in any organization is very important, more so within the church, where such influence determines the involvement of key leaders. The strategic leader will find this skill very useful for effectiveness both within as well as outside the organization.

After reviewing, comparing, and contrasting all of these definitions, observably, the form of definition changes as writers build on each other's work or theories. However, they do aid in outlining characteristics, elements, nature, or functions of strategic leadership as they evolve through the centuries. Despite these changes and the

heightened awareness and interest in strategic leadership, to date no one has expanded outside of the business world in terms of providing a clear-cut definition for strategic leadership, a delineation of its function or nature within the church context. This fact is owing to the limited research that has thus far been conducted on leadership within the church context. A few research and papers have attempted to look at leadership within the church, but they have proven to be very limited, especially within the area of study for this research.

Literature revealed that faith-based models of leadership theories in the early twentieth century such as *servant leadership* did an extensive work on values and performance of Christians who are in leadership positions all explored leadership from a general framework, not from the specific context of strategic leadership (Tucker, Stone, Russell, and Franz; McCormick and Davenport; Zigarelli). Until quite recently, research has not dealt with strategic leadership from a faith-based perspective, which raises the concern of the relevance of strategic leadership within the church

This gap that has emerged throughout the centuries has given credence to this research and the development of a strategic leadership model that will provide effectiveness within the church as an organization. Cognizant of the fact “that different levels of organizational leadership do have varied spiritual imperatives” (Martinez), the strategic leadership model developed must also include its own spiritual imperatives such as transformational leadership imperative, spiritual leadership imperative, and missional leadership imperative.

Strategic Leadership and Environmental Change

A careful exegesis reveals the change that has taken place throughout the centuries and poses a challenge for leadership to understand the environment in which they are called to lead. This change in environment is what leadership theorists refer to as *culture shift* (Henderson 10). Within the context of the church, this research examined the culture that the church as an organization is called to and highlighted the challenges of, and impact on, strategic leadership.

Understanding the challenges. From all the literature reviewed, I found that the environment within which strategic leadership occurs plays a very important role in its effectiveness and impact on any organization. The literature concedes that an understanding of the environment is necessary to create strategic change so to “position the organization in this environment for both long-term and short term stability” (Amos 3; Montgomery 15; Guillot 67-68; Hughes and Beatty 1945). In describing this environment, Hughes and Beatty look at the aspect of “organizational culture, structure, and systems and the part leaders can play in fostering conditions that will encourage such environment” (1935). The church exists within an environment that poses a challenge to leadership today. The church has to contend with factors such as the growth of cults, postmodernism, and the shift in culture from the industrial age to the technological age. As seen from the literature, the environment in which any one organization resides is critical to the practice of strategic leadership for the effectiveness of that organization. From that purview, the church will necessarily recognize and understand the shift that has taken place in a bid to embrace the need for a different kind of leadership that will

respond to the rate of change as well as the complexities emerging as a result of these changes.

Environmental change. David W. Henderson provides for this research an understanding of the environment to which the church must minister. The setting is crucial for the practice of strategic leadership for the church is called to respond to change with transformational leadership. Henderson speaks of an entertainment culture that is described as a society in which entertainment is central, both in time and money invested, and in its impact on culture and a consumerism culture that embraces a certain mind-set and that responds to the questions of self-satisfaction and ideals (54, 92). Secularism culture acknowledges only the physical and temporal and diminishes God, faith, the supernatural, and the church (152).

The emerging patterns of today acknowledge “three axial shifts that are redefining the coordinates of our global system: these are firstly, the rise of the global economy—a technological-economic shift; secondly, the rise of the network society—a relational shift; and thirdly, the rise of a new consciousness—a cultural-spiritual shift” (Scharmer 82). Literature revealed that these shifts are inevitable, thereby behooving the church to prepare itself to respond (Handy 51; Kotter, “Developing a Change-Friendly Culture” 33-38; Chand 2984; Henderson 38-44).

The church is now faced with the challenge of responding to and competing with all these trends. The reality of all these challenges according to Hughes and Beatty are further exacerbated as they create a lack of focus where leaders within the organization (i.e., church), first, “try to be all things to all people and thus fail to make the tough decisions that provide a strategic focus” (218). Henderson states that the church is

overwhelmed by a world it cannot make sense of and the institution has narrowed its focus to what appears within six inches of either side (105). Second, as stated by Hughes and Beatty, is the challenge of loose tactics in that the “things that leaders, departments, and functional areas actually do are not aligned with the strategy of the organization” (216), and third is what they call “limited range, where leaders focus on short term success to the expense of long term viability of the organization” (218). Hughes and Beatty, in speaking to the challenges of organizations and their response to the change in their environment, believe such challenges open the door to more complex and interdependent work in the organization and thus require more agility and resilience. In response, organizations lose focus due to the tension that exists between internal and external needs.

How strategic leadership aids in responding to these changes. The broad scope of strategic leadership has within it the capacity to impact “areas outside the leader’s own functional area ... and even outside the organization, thus acting on and reacting to trends and issues in the environment” (Hughes and Beatty 187). The literature reviewed in this chapter agrees that strategic leadership will enable leaders to “think, act, and influence in ways that ... [allow for] sustaining competitive advantage [*organizational effectiveness*]” (emphasis mine; Hughes and Beatty 187; Kotter; Rowe 82).

I believe that if the church is to have a greater advantage over all these competing trends, then the practice of strategic leadership must be everyone’s concern within the organization, thus ensuring success and sustainability moving and thriving through the long haul of environmental changes.

The solution, therefore, is for the organization to become “continual learning engines” (Hughes and Beatty 2026) “learning organizations” (Kotter, *Leading Change* 2612), “organizational congruent” (Chand 2348), meaning “that organizational strategy—the vision, the directions, and the tactics adopted to ensure success—ought to be held in an ongoing state of formulation, implementation, reassessment, and revision” (88). The literature further proposes a theory of organizational strategy as a learning process that includes five elements: “assessing where the organization is, understanding what is, and where it wants to go; learning how to get there, making the journey and checking its progress” (273-75; Hughes and Beatty 273-75; Malphurs 25; Chand 2406).

These authors contend the “leadership required for organizations during this process must align vision, resources, and commitment with purpose so that the organization maintains forward momentum in the midst of change” (Hughes and Beatty 94). The kind of leadership I suggest that meets those requirements is *strategic leadership*, which “makes decisions and takes actions not just to improve performance but strengthens for future effectiveness” (96). This kind of leadership also holds true for the church and further serves to substantiate the proposal of this research, that strategic leadership, whether within the secular organization or the church does have an impact of efficiency and effectiveness.

Additionally, Scharmer suggests four levels of organizational learning methods that govern how organizations respond to these changes and shifts. First is level 1: reacting—to respond by operating on existing habits and routines. Second is level 2: redesigning—changing the underlying structure and process. Third is level 3: reframing—changing the underlying pattern of thought. The author states most *time* and

resources in current organizations and institutions are spent on levels 1 and 2, reacting to issues and reorganizing structure and processes. Facts have been validated in recent research findings where 70 percent of businesses operating between these two levels during the 1990s failed (51-52). By contrast, organizations that approach the task of managing change by addressing not only the first two levels but also the third level of *rethinking* and *reframing* still come up wanting as this stage alone cannot respond to the challenges presented by the shifts. However, Scharmer believes the action of a fourth level becomes necessary—"learning from the future as it emerges," which he refers to as *presencing*. These levels described by Scharmer are juxtaposed to the process involved in strategic planning process, and necessitate the involvement of all levels as do the different actions in the strategic planning process. *Presencing* according to Scharmer involves a particular way of being aware of, and experiencing, the present moment. It denotes the ability of individuals and collective entities to link directly with their highest future potential. This future potential is what the reviewed literature calls vision, the positioning of the organization for future success (Amos 3; Hughes and Beatty 1945; Malphurs 146). The linking of this future potential allows for organizational effectiveness.

Strategic Leadership and Organizational Effectiveness

The history of organizations using strategic leadership to drive its effectiveness cannot be overlooked, and thus necessitate a revisiting of these instances. Strategic leadership, by virtue of its functionality, does provide skills and competencies that augur well for any organization that wants to be effective. The practice of strategic leadership in

any organization allows for a reordering of its *modus operandi* in a strategic direction towards fulfilling its vision.

Theories showing the relationship of strategic leadership with organizational effectiveness. K. B. Boal and R. Hooijberg, in their review of the strategic leadership literature, note a direct connection between strategic leadership and organizational effectiveness. They further allude to the disparity that exists between “theories of leadership, which are about leadership *in* an organization and strategic leadership which is leadership *of* the organization” (emphasis mine; 515). Underpinning all is the impact strategic leadership has on organizational effectiveness in establishing critical concern for the overall operation *of* the organization. A review of literature on leadership theories revealed the evolution that takes place from as early as the 1930s pertaining to the importance of assessing the senior leaders of organizations and how they impact it.

In the 1980s, population ecologists M. T. Hannan and J. H. Freeman saw the need to develop theories that focused on a significant area, that of strategic thinking. The underpinning thoughts of these theories were that “organizational outcomes are the result of external factors rather than managerial decision-making” (929). Research done in late 1982 and beyond in a book by John P. Kotter entitled *The General Managers* saw this shift as a reverse to focus on top management teams and their relationship to the organization to include behaviors, background, and characteristics. Then in 1984 D. C. Hambrick and P. A. Mason developed “their macro-organizational theory called the *upper echelons* model” (193). This model sold the idea that the performance and organizational outcome of a firm can be impacted by the strategic decisions of its top team.

The purview of the historical development of theories aided in establishing the relationship of strategic leadership and organizational effectiveness. The leadership of any organization, regardless of position, does impact the effectiveness of the organization.

Some drawbacks, however, exist in these theories. These studies are limited in that they focus only senior leaders from a secular perspective. Approximately ten years later, Hughes and Beatty concluded that the “nature of strategic leadership in organizations is changing. This change is reflective of the broad spectrum of managers and executives at many levels and across functions, who were keen on developing strategic leadership effectiveness. Only 8 percent of participants represented top leaders, and 92 percent were spread among executives, middle, and upper-middle managers” (29). They believed such disparity is indicative of how strategic leadership is changing. Whereas effective leadership in the past was seen as just the responsibility of CEOs, as S. Finkelstein and D. C. Hambrick propose, “the practice of strategic leadership is now the responsibility of many people not just the top” (31).

The second drawback is that all those theories were examined within the context of the secular organization. These drawbacks lead to the need to have an understanding of how organizational effectiveness is characterized within the church as an organization. George Barna expresses concern about how effectiveness is construed within ecclesiastical organizations. He advocates that “attendance figures, square footage (buildings), staff size, annual operating budgets, and events calendars are simplistic, sometimes misleading measures that overlook the most important aspect of ministry—the hearts of people” (*Power of Vision* 16) and is an inadequate measurement to determine

effectiveness within the church. Importantly, he cites strategic leadership practices as the number one habit that leads to an effective ecclesiastical organization (24).

The Church as a Changing Entity

The Church was established by its founder, the Lord Jesus Christ, with the specific purpose to be an agent of change, which he himself modeled during his ministry on earth. The effectiveness of the church in this regard therefore is dependent upon its leaders to understand this purpose and thus be efficient in preparing the church accordingly.

The Church—Its Nature, Function/Tasks and Purpose

George W. Peters provides for this study an understanding of what the church is, the nature, and the functional task of the church. This delineation will help to provide the rationale for transformational and strategic leadership within the church as well as to define the context of strategic planning for the church.

A delineation of the term *church*. The New Testament uses the word *ecclesia* to convey the concept of church as the called *out* and called *unto* people. According to Peters and W. T. Purkiser the church may be defined as the body of people who have confessed Jesus as the Son of God and have believed and trusted him as their Savior, uniting under his leadership to carry out his purposes in the world. While the stated definition expresses the idea of relationship and function rather than organization, any study of the church also views the entity as an organization. Peters believed that while the church is seen as an organism, all organisms are organized; they do not function in a chaotic manner. Peters agrees that according to the vital fact of biblical revelation the church is a divinely ordered or structured society and may well be thought of as

structural community. The success of the church in its ministry and progress necessitates the relevance of strategic leadership in fulfilling its designed purpose.

The tasks of the church. Peters argues for the necessity of the church to define its task in order to focus clearly. I agree, especially in the kind of culture that exists today that seeks to define for the church what its task should entail. The existing culture seemingly develops within the larger church constituencies a consumerism mentality that believes the church exists only to deal out charity, and serve to meet their needs. Governmental structures have their own *tasks* defined for the church and many times confront the church for not addressing more, the issues of society. From time to time, calls coming from all strata of society for the church to do more is reflective in the statements made that the church is not doing enough to impact societal needs. In a bid to respond to those blaring demands and to validate its purpose, the church is caught in a tension of stretching itself beyond its capacity to respond and at the same time missing its central purpose. The church, as a result, lost that central focus as it tried to satisfy all these appetites. Peters raises the same concern in his discussion on the task of the church:

It is a sad fact of history that human leadership in the church has often failed to recognize the true nature and character of the church. In consequence, the church has often been dealt with much like an institution, a corporation, an organization and structured society for secular purposes, or even a state, therefore she has been misdirected in purpose and misused for purely social or selfish ends. (Peters 206)

The foregoing observation made by Peters must be considered seriously as leaders engage in trying to define the church's role and function to society as well as its parishioners.

A definition of the church's task is essential because of the many and varied interpretations that are brought to bear on the Great Commission outlined for us in the

gospels by Jesus Christ. Some pastors and leaders of the church see the Great Commission as solely the task of the church, and hence definitely state it as the purpose for which the church exists. Others use it to develop their own theology for missions, and thus characterize the church as a missional church.

An understanding of the nature of the missional church is important to add clarification to and establish what the church's task is. To begin with, the passage of the Great Commission must not be seen as the missional task of the church only. Craig Van Gelder posits *mission* must not be understood primarily in functional terms as something the church does; rather the word should be understood in terms of what the church is—its purpose for existence, something related to its very nature. For those who therefore understand mission as the *task* of the church are misguided. The church's mission must be seen as Peters states, as the “divine charter of Christian Missions” (212).

Peters further corroborates that while the Great Commission does not adequately define the church's total task, the commandment does charter the church's responsibility in its outward or mission relationship. He observes a silence within the Great Commission relating to the upward and inward ministries of the church, while lending exhaustive support to the outward ministry of the church: “It presents full-orbed missions, not the total mission” (213). Peters calls for a closer scrutiny of the total mission of the church and further underpins the thought that the missional church has a *total mission* inclusive of this *full-orbed mission*.

In the context of the task of the church, the full-orbed missions that the Great Commission presents, according to Peters, outlines the pattern and the purpose of missions and is concerned primarily with the outreach of the church into the world of the

non-churched (213). The missional church has a responsibility to fulfill according to that pattern. The *total mission* of the church includes the task of the church, which has to do with more than just a missional one.

This study will further postulate that in addition to that missional task, which necessitates a missional imperative, a spiritual task and a transformational task also necessitate a spiritual imperative and a transformational imperative respectively. This claim, therefore, calls for an integrative approach to the functional tasks of the church, working together, complementing each other for the fulfilling of the church's maximum potential and purpose. Hence the practices of strategic leadership will aid greatly in guiding the mission of the church to its desired outcome. The tasks further delineated by Peters illustrate what this *total mission* looks like as he gives five tasks that he feels the Christian Church is placed under a solemn obligation to carry out:

1. To present Christ vividly, intelligibly, attractively, effectively, and persuasively to the world and to the individual as the Savior of men, the sovereign Lord of the universe, and the coming judge of mankind.
2. To lead people into a faith relationship with Jesus Christ in order that they might experience forgiveness of sins and newness of life. Humanity must be born again if he is to inherit eternal life and eternal fellowship with God.
3. To segregate and congregate believers through the administration of baptism and build them into functioning Christian churches. Christian fellowship constitutes a vital part of the Christian life.
4. To establish the believers in Christian doctrine, principles, and practices of Christian living, Christian fellowship, and Christian service, teaching them to observe all things. This is indoctrination, the making of Christian disciples, the Christianization of the individual.
5. To train them in a life of the Holy Spirit. Since the Christian life is charged with supernatural ideals and demands, it can only be lived in absolute reliance on the Holy Spirit. Unless the lessons are learned early, the Christian life becomes beset with frustrations and numbness; apathy sets in, or people become conditioned to an abnormal and subnormal Christian life. (213)

An examination of these tasks reveals the three imperatives mentioned by this study, which must form the framework within which the functional tasks of the church are carried out. Points 1 and 2 can be categorized as the missional imperative of the church, points 3 and 4 explicate the spiritual imperative of the Church, and point 5 delineates the transformational imperative. These serve to clarify the point further that the functional task of the church is not only a missional imperative, but a spiritual imperative as well as transformational. In terms of importance, they provide the context within which the strategic planning of the church should be done, thus ensuring the fulfillment of the church's purpose on earth.

Additionally, an interconnectedness exists with these imperatives that is critical to the life and ministry of the church and ultimately the effectiveness of the organization, so that you cannot practice one to the decline of the other. To develop a model that justifies only one of these tasks and then to further establish that as the sole purpose for which the church exists has the potential for a sense of lopsidedness in the overarching purpose of the church.

The church as a transformational agent. The church exists, not just to spread the gospel of Jesus Christ into all the world as the *sent one* by the Triune God (missional nature and purpose) as postulated by the proponents of the *missional Church model* or to build up believers in whom the gospel is incarnated into a *spiritual house* as postulated by proponents of the *spiritual leadership model*. The church exists for those purposes as well as that of bringing change from what was, to God's desired outcome: to develop followers into leaders who will in turn help in the process of transforming the world, its structures, and systems, and to promote social justice.

The church, by virtue of its purpose is obligated to serve an environment that sociologists and researchers characterize as changing from an industrial age to a technological age. This shift has necessitated the need to understand the times. The challenge of the leadership of the church within these cultures is critical in fulfilling its tasks in an effective manner.

Strategic and Transformational Leadership within the Context of the Church

Richard and Henry Blackaby discuss the challenge leaders encounter within the church—whether secular leadership is the same as Christian leadership; whether to adopt the “principles that make people successful leaders in sports or business; whether secular principles are valid when applied to leadership issues in the kingdom of God” (9). In speaking further to the challenges, they argue for the implications of the “shift in the traditional nomenclature from the pastor’s study, to the pastor’s office; from a focus of the church on the Great Commission to the adoption of mission statements” (9). They further allude to copying marketing principles of the business world, to improve the church’s finances as well as numerical growth.

They believe that the “trend toward a CEO model of ministry (strategic leadership) has changed the churches’ evaluation of effective leadership” (Blackaby and Blackaby 9). I would argue that the reality of these implications are hard to deny and will further add that this shift in the traditional nomenclature has the potential for a biblical and theological compromise. The movement has given credence to the voluminous problems existing within the church and has seemingly exacerbated the already pressured institution by postmodern thoughts and actions.

However, irrespective of those implications, the characteristics, function, and the theological and biblical underpinning of strategic and transformational leadership discussed in this dissertation has illustratively shown the relevance and significance of this kind of leadership within the church. The church needs to embrace this kind of leadership with the understanding that “Christian leaders who know God and who know how to lead in a Christian manner will be phenomenally more effective in their world than even the most skilled and qualified leaders who lead without God” (Blackaby and Blackaby 15). The bottom line is that strategic and transformational leadership aligns organizational performance with its purpose.

Adair talks about the need for a “wide span of relevance” (39), Michael Lindsay calls it “cosmopolitan intelligence” (22)—learning from world-class leaders—in contrast to leaders who look for examples or case studies in their own fields of business or education. I would agree that where the church is concerned, leaders only look for relevance within the field of Christianity. My intent is to look beyond such a narrowed rationalistic view of leadership and widen the span of relevance to find answer fields not considered *religious* or *Christian*. While strategic leadership began with God who is the head of the organization called the church, the sad reality is that the corporate/secular world has been the beneficiary of success as a result of strategical structuring.

Adair alluded to the fact that an underlying unity exists in strategic leadership that, irrespective of the organization or the structuring of it, carries the same principles. This truth is clearly seen as illustrated in the definition table (see Appendix E). Though not an exhaustive table, it highlights the attributes of strategic leadership. The research continued the approach of drawing insight from many sources with the understanding that

all principles examined within the context of strategic leadership, would not be deemed as *secular*, but as principles established by God throughout history. In order to provide an understanding of the impact of strategic leadership, which can only serve to bring success to the greatest organization on earth—the church, this research incorporated these principles as examined in light of Scriptural truths. The care that should attend to the kind of leadership one brings to bear upon the church cannot be overemphasized and thus necessitates an understanding of what the church is, whether it is different from other organization, and whether strategic leadership has any impact has on it.

The relevance of strategic and transformational leadership within the church. Change in any organization can be an ordeal and many times not readily welcomed, especially where a culture of accepting change does not exist within the organization. Research shows that despite the vast array of models and theories arrived at in trying to bring organizational change, whether having to do with the principles of organizational change, the management of such change, or the process involved in bringing about change (Coghlan 10-14; Lawrence, 49-57; Kotter, *Leading Change* 59; Nadler 191) the difficulties still exist in trying to implement change.

Organizations are not static because they are made up of people, structure, and systems that undergo changes themselves and therefore create a sense of fluidity within that allows the organization to go through change. The church is not just an organization with systems and structures; the organism speaks to its life:

Like people, churches have a *life cycle*. In general, a church is born and over time it grows. Eventually it reaches a plateau, and if nothing is done to move it off that plateau, it begins to decline. If nothing interrupts the decline, it will die. (Malphurs 10)

Hughes and Beatty see these cycles as *life phases*, though difficult to differentiate, the term aids in understanding the evolution and growth of the organization (210). This reality creates a sense of vulnerability for the church in dealing with today's intense convoluted change that has the potential to impact negatively effectiveness within leadership.

The reality of the life cycle of the church and the reality of the constant change in the environment, require the organization to be willing to adapt to changes, especially when those changes are warranted and will act as a vanguard for organizational effectiveness. That makes the difference between “riding the waves and having the waves crashing over you” (Hughes and Beatty 140). Hughes and Beatty further explain, that the ability to *ride the waves* is the ability to *think, act, and influence* in ways that promote organizational effectiveness, thus resulting in competitive advantage (158). Aubrey Malphurs sees this as *strategic planning*—the solution to a church creating a new Sigmoid Curve (S-Curve) on the organization's life cycle—and strategic leadership is the key to this kind of planning (17).

Malphurs further suggests a need for a context within which new S-curves can be started. He gives three such contexts: *church planting, church growth, and church revitalization*. While this research will establish the need to start a new S-curve within the organization, Malphurs believes a different framework should be set within which this S-curve should happen because of the context that describes the ministry situation. As such, this research established these three contexts as a *missional imperative, spiritual imperative, and transformational imperative*. These have been discussed at length in the theological section of this dissertation and serve to impact the organization in developing

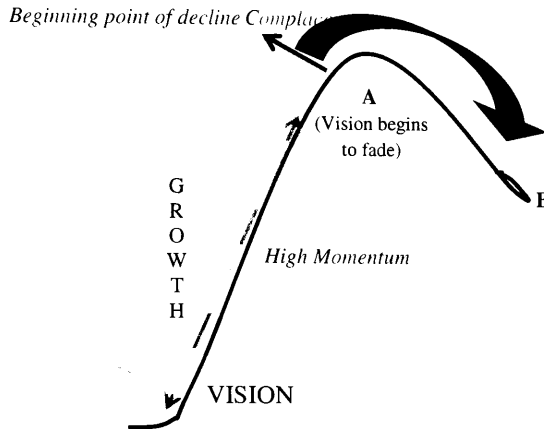
a new and revitalized form that will ward off complacency, decline, stagnation, and ultimate death.

Where strategic leadership is effected in any organization, then organizational change is inevitable. This research will now examine the issues of when to create strategic change, the preparation necessary for such change and the processes involved in effecting organizational change thus creating a fertile soil for the introduction and practice of strategic leadership.

The need for strategic change. Strategic change involves a “redefinition of the organization’s mission and purpose or a substantial shift in overall priorities and goals” (Goia, Thomas, Clarke, and Chittipeddi 364). The accelerating pace of change that is now the environment in which and to which the church must minister requires a new way of thinking and working if the organization is to be effective in this twenty-first century. The following diagrams illustrate the different phases/cycles that the church can find itself in, depending on when the church responds to the change taking place: vision, growth, decline, stagnation, and death.

British author Charles Handy has popularized the Sigmoid Curve to encourage leaders of change. The cycle begins with an energizing vision and moves into a growth mode. If momentum is not sustained, energy gradually subsides and passion erodes into empty regimentation and lifeless institutionalization and finally, decline leads to stagnation and death (51). At that point, people remember when the vision was fresh and strong. In the diagram, point **A** marks the period when the vision begins to fade, but decline doesn’t occur until later, at point **B**. For the purpose of this dissertation, I have

diagrammed the different stages that can impact the life of the organization as well as indicated at what point change becomes inevitable (see Figure 2.3).



Source: Handy, Charles 1994.

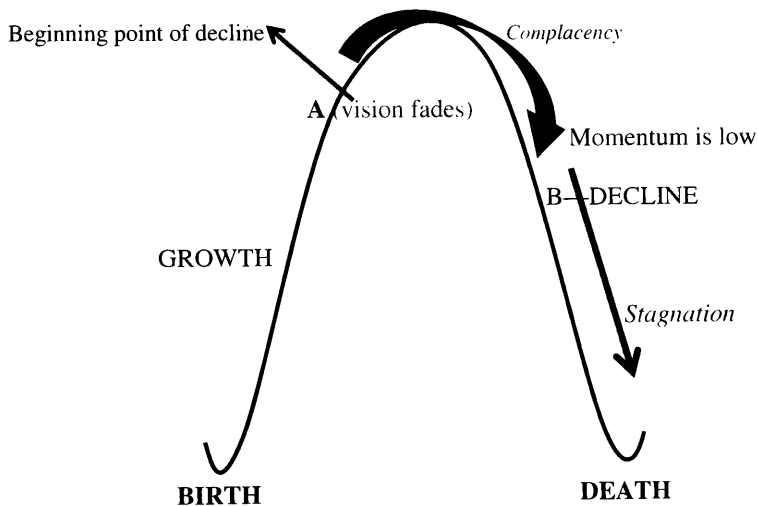
Figure 2.3. High momentum and growth with tendency for leaders to become comfortable and to relax.

In Figure 2.3 energizing vision sparks growth and success. Chand argues that the tendency among leaders at this time is to bask in the success and not see the need to interfere with the way things are, after all things are going quite well, but failure to capitalize on the momentum is the beginning point of decline. At point A vision begins to fade, complacency sets in, intervention is needed at this point, change is inevitable. Dobbs argues that what is needed at this point is *fundamental change*. He further postulates, “You can achieve that kind of change only through transformational leadership” (70).

Figure 2.4 indicates that if no intervention is made at Point A, complacency defines the culture of the organization, and leaders continue with business as usual. The

result is a loss in momentum and decreased energy. Passion erodes, resulting in lifeless institutionalization, finally decline leads to stagnation and ultimate death.

Transformational leaders must know at what point they impact a change so as to circumvent the complacency arrow and instead start a new S-Curve. Somewhere between points A and B leaders are challenged to respond to that shift from complacency and begin to create a sense of urgency for change before decline sets in. At this point the transformational leader needs to employ the strategic planning process.

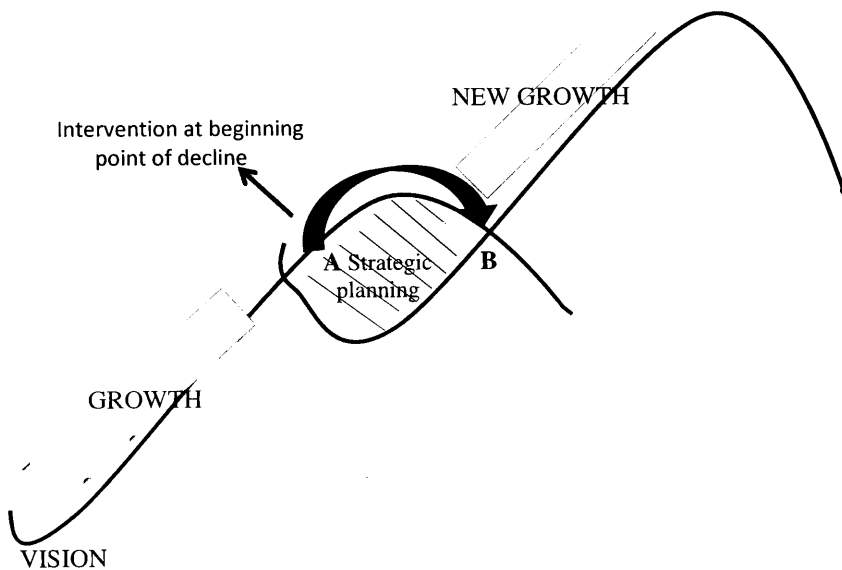


Source: Handy location 1997.

Figure 2.4. Low momentum and complacency leading to decline, stagnation, and ultimate death.

If leadership takes action at point A, at the beginning point of decline, and employs the strategic planning process, they can change the shape of the curve and experience another growth cycle (Malphurs 68; Chand Location 2007). Instead of the

organization operating on faded vision, a renewed vision drives the pulse of the organization, resulting in sustained life and growth. In this representation, the transformational leader executes change before the organization begins to post telltale signs of the need for change. The skills or elements of strategic leadership practices that can effectively bring about that change become necessary (see Figure 2.5).



Source: Malphurs (68) Chand, and Handy location 2013.

Figure 2.5. Leadership taking proactive step and infusing new vision and strategy, resulting in new growth and revitalization of organization and ministry.

Elements/Skills of Strategic Leadership that Impact Organizational Effectiveness

I identified the following characteristics derived from the different definitions and established these as elements or skills of strategic leadership:

- Planning and directing (Rowe 82);
- Vision to create and execute plans (Haskins and Smith 7);
- Creativity, intuition, and planning;
- Learning process and seeking to develop strategic leadership capacity

(Hughes and Beatty, 39);

- “Anticipate, envision, maintain flexibility, and empower others to create strategic change” (Hitt, Ireland, and Hoskisson, *Strategic Management: Competitiveness and Globalization*. 7th ed.

- The ability to understand the entire organization and the environments within which they operate and using this understanding to create strategic change (Amos 3);

- The ability to influence others (Rowe 82); and,

- Focusing on top leaders: what they do, how they do it, and particularly, how they affect organizational outcomes (Finkelstein and Hambrick 2).

These elements/skills of strategic leadership identified by the various authors—(though they might differ to some degree)—all have made contribution to identifying different aspects of strategic leadership skills. Hughes and Beatty also identified these skills in three broad dimensions. First is the *cognitive dimension* (strategic thinking); second, the *behavioral dimension* (strategic acting); and third, *influence* (“the ways in which leaders influence others and open themselves up to be influenced by others,” 112).

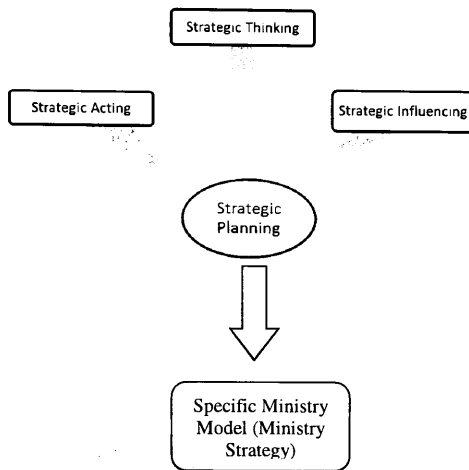
The text further outlines how they can be used to fuel the organization's strategic capacity.

Malphurs sees those skills mentioned as steps in the strategic planning process he called *strategic planning*, which deals with methodology. He provides a step-by-step model of the strategic planning process that will be employed in this research with modifications made to fit the nature of this research.

Barna's text *The Power of Vision: Discover and Apply God's Vision for Your Ministry* also contributed to this research by providing an awareness of what is vision and what is its role in the strategic planning process. He sees vision as "a clear mental image of a preferable future imparted by God to His chosen servants and is based on an accurate understanding of God, self and circumstances" (28). This understanding of vision served to satisfy the question of where the organization wants to go. Embracing God's vision for ministry is not an option if the church wants to minister authentically and authoritatively within its environment. From all literature reviewed, I developed a conceptual model to illustrate the workings of the different components of strategic leadership. I also provided an explication of each component, with an in-depth, step-by-step explanation of the strategic planning process. This section focuses on the definition of strategic planning, its importance, and the steps of the strategic planning process, including who should be involved on this journey.

Three broad key elements of strategic planning, according to Hughes and Beatty, include *strategic thinking*, which covers the cognitive component; *strategic acting*, which covers the behavioral component, and *strategic influencing* (see Figure 2.6). Each component is important to the process of strategic planning, which results in a model of

strategy unique to the ministry context. Each element was reviewed and defined in a way that fits the context of this research.



Source: Hughes and Beatty Location 158.

Figure 2.6. Key components/elements of strategic leadership.

Strategic Thinking

According to Hughes and Beatty, “[S]trategic thinking refers to the cognitive processes required for the collection, interpretation, generation, and evaluation of information and ideas that shape an organization’s success. A collective dimension as well as an individual one” is involved (503-04). Merlin Switzer discusses the ability to look at emerging trends and identify whether they represent opportunities or threats to the organization and develop a response to take advantage of the opportunities and at the same time mitigate the threats (31-38).

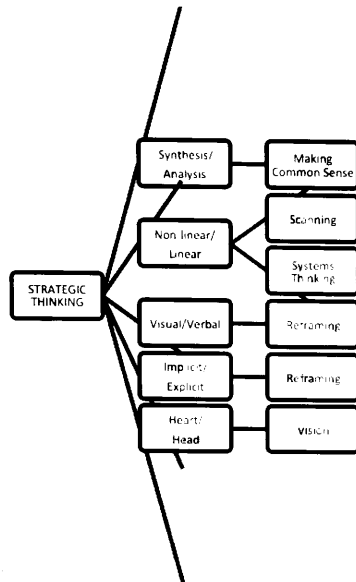
In speaking to the importance of strategic thinking, Lori Williams proposes, “[T]he organization that does not engage in strategic thinking tends to maintain a reactionary stance, trying to defend its position rather than seeking new opportunities” (53-54). Switzer further argues for the importance of strategic thinking in light of the fact that change is constant and has a non-linear effect.

Also corroborating on the nonlinear effect of change, Hughes and Beatty postulate that surprise and uncertainty often characterized change, unlike the linear effect which involves cause and effect or sequential relationships (location 528). As a result I believe those who will be engaged in the strategic planning process be harnessed with the competencies that allow for effective strategic thinking. Hughes and Beatty identify five “strategic thinking competencies—*scanning, visioning, reframing, making common sense, and systems thinking*” as illustrated by Fig.2.7 (original emphasis; 501). Each competency requires *thinking* at different levels:

Scanning and systems thinking both involve nonlinear thinking; visioning strives to touch the heart as well as the head; reframing often depends upon implicit thinking, and also can involve visual thinking; and making common sense requires synthesis more than analysis. (593-96)

For the strategic leader who needs to gather strategic intelligence regarding the position of the organization, these competencies of strategic thinking are critical.

Henry Mintzberg’s key insight about strategic thinking is that “while planning is an analytical process, strategic thinking is about synthesis involving intuition and creativity” (66). The conceptual figure represented below illustrates the interrelatedness of each competency and its impact on strategic thinking.



Source: Hughes and Beatty *location 591-3*.

Figure 2.7. Conceptualizing strategic thinking competencies.

Scanning

Scanning “involves examining the organization’s current strategic position and it includes an analysis of the opportunities and threats (external) as well as the strengths and weaknesses (internal) of the organization. This study is commonly called a SWOT ANALYSIS” (Hughes and Beatty 597). It provides a common approach in assessing where the organization is and in knowing whether or not the organization is doing well.

Visioning

The explanation of vision articulated by Hughes and Beatty provides direction and focus to the organization. They delineate, “[A] vision represents a view of what the organization can be and should become, and engenders an understanding of where it wants to go” (Hughes and Beatty 622). Critical for leaders is the understanding of where

they want to take the organization, and within the context of the church, leaders need to be clear on what God's vision is for his church and be willing to take the organization down the path of establishing that shared vision. An established vision is only as effective as it is shared. New energy is experienced within organization where the vision is not only verbalized but is owned by all. The benefits of shared vision are summarized by Hughes and Beatty as follows:

Articulating organizational vision that inspires members to higher levels and quality of effort is one of the key tasks of strategic leadership. A vivid vision can touch hearts as well as heads. The greatest visionaries are those who are able to paint a picture of a more desirable future. (562-65)

As Barry Posner and James Kouzes posit, they are "forward-looking, they are able to envision the future, to gaze across the horizon of time and imagine the greater opportunities to come" (105). For the purpose of this dissertation and its context, I will rely heavily on Barna's treatise of vision as examined from an ecclesiastical perspective (*Power of Vision*). Additionally, because of how critical visioning is to the whole process of strategic planning, as well as organizational effectiveness, the concept will be dealt with in more detail when discussing the strategic planning model.

Reframing

Hughes and Beatty argue, "[R]eframing involves the ability to see things differently, including new ways of thinking about an organization's strategic challenges and basic capabilities" (652). In other words, it speaks to the ability of leaders to put into perspective the relationship between the challenges observed during assessment and the capacity of the organization and leaders to respond.

Making Common Sense

The ability of leaders to “make sense of the world around them, the challenges they collectively face, and how to respond to them; to create a shared understanding of the situation and not to assume one person’s interpretation to be correct” is how Hughes and Beatty describe common sense (712). Strategic leadership requires leaders to examine the situations faced by organizations that impact its ability to determine direction and alignment, and that which has the potential for confusion and disorganization.

Systems Thinking

Systems thinking is essentially useful, when thinking in terms of the position of the organization. Hughes and Beatty posit “In general, systems’ thinking is especially useful when *assessing where the organization is, learning how to get there, and checking the progress*” (Hughes and Beatty 772). Systems thinking require of leaders the ability to think at a deeper level in order to assess the environment or context of ministry. The need to understand the interplay with the different strategic issues and how they will affect future positioning of the organization becomes critical. In that the leaders and their organizations can know how to maximize on resources to reach the desired goals. Systems’ thinking is one of the competencies in the strategic thinking process that the strategic leader must learn to do well not only at the beginning in assessing where the organization is, but constantly in assessing the progress of the organization.

Evaluating Strategic Thinking Skills

The importance of strategic thinking skills to the strategic planning process encourages every strategic leader to evaluate the capacity of the organization to engage in

effective strategic thinking, especially among those persons who will be engaged in the strategic planning process. The assessment tool adopted from Hughes and Beatty's text was modified and used during the assessment stage in preparing for the process of strategic planning (see Appendix C).

Strategic Acting

According to Hughes and Beatty, "[S]trategic acting is important in every aspect of strategy as a learning process, but is a critical part of *learning how to get there, making the journey, and checking the progress*" (original emphasis; 860). The interconnectedness that exists among *strategic thinking, strategic acting, and strategic influencing* is critical in every aspect of "strategy as a learning process" (860). Certain factors, however, impact strategic acting. When a clear focus is lacking, the tactics do not align with strategy, neither is the ability to deal with tension between long-term and short-term objectives present. As a result, strategic leaders must develop strategic acting competencies that can mitigate against those factors that negatively impact the ability to act strategically (see Appendix C).

Hughes and Beatty identify those competencies as: "set clear priorities; create conditions for others' effectiveness, make strategy a learning process; act decisively in the face of uncertainty; act with the short term and the long term in mind; and have the courage of your convictions" (862; see Figure 2.8). These competencies are the determining factors in the success and effectiveness of the strategic leader when creating a strategic change within the organization. The ability to set clear priorities, for example, becomes necessary when there is a list of changes or opportunities identified throughout

the assessment process that need to be addressed. In that regard, the leader will need to be able to prioritize based on resources among other things.



Source: Hughes and Beatty *Kindle* file.

Figure 2.8. Strategic acting competencies.

According to Hughes and Beatty, there is a relationship between strategic acting and influencing that aids in effectiveness. They posit “[s]trategic acting is closely connected to strategic influencing, for example, creating conditions for effectiveness is all about influencing others” (1176). Likewise, the whole point of both strategic thinking competencies and strategic acting skills is to aid in influencing for organizational effectiveness. The facts of strategic influencing will now be considered.

Strategic Influencing

The authors further contend, “Strategic influence is how leaders engender commitment to the organization’s strategic direction and learning” (Hughes and Beatty 1216). Leaders within organizations tend to face challenges in getting others to be committed to the strategic direction of the organization. Strategic influencing is equally important as strategic thinking and acting. Leaders cannot achieve success for

organizations all by themselves; they need the commitment of everyone involved.

Hughes and Beatty also elaborate on the importance of strategic influencing and the purpose it serves within the organization, especially pertaining to providing a strategic direction. They assert:

[I]nfluence is also a key to understanding *who the institution is and where it wants to go*, as the purpose of this element is to identify and hold true to a purpose for the organization. Influencing a change in the mission, vision, or values of the organization is quite difficult, as these elements define the identity, or the core, of the organization. Strategic influence requires strategic leaders to be very clear about what is important to them as individuals so that they are aware of any biases they might bring to the process....

Influence when *making the journey* involves making sure people understand the strategy and how their work fits into it and also involves keeping people on track when potential distractions arise. (1250-62)

Hughes and Beatty continue in their discourse by citing how strategic influence is related to organizational structure in the context of the different levels of people. Such affinity must be considered and deliberately engaged at the various levels.

Relationship of Strategic Influencing to Organizational Structure

According to Hughes and Beatty, “[S]trategic influence must be exercised in all directions: upwards toward more senior executives, laterally toward peers in the organization, downward to direct reports, and even outside the organization” (1270).

Within the context of the church, this directional relationship would be influenced upward toward general and district superintendents and their boards, laterally towards pastoral peers, down to local churches and boards, and outside the organization toward community members—those whom the church must reach, as well as other persons who have vested interest in the church (see Figure 2.9).

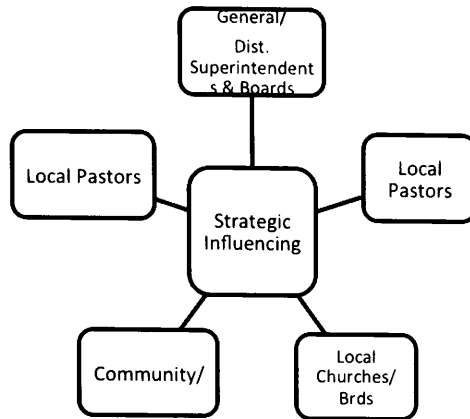


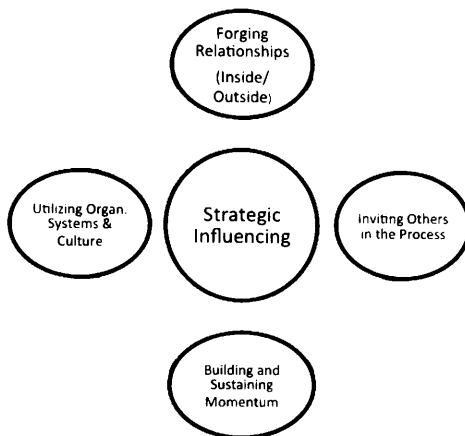
Figure 2.9. Directional relationship of strategic influencing.

For a strategic leader to influence upward the organization's top leaders requires those top leaders to be willing to be influenced by others. This kind of influencing can be very delicate, yet a needful thing to do. Subordinates are generally closer to the community as well as to local churches; they are considered to be *in the field* and are in a strategic position to know and understand the environment.

The challenge to influence top leaders exists because the strategic leader might be attempting to change systems and policies that were probably established by them. Additionally, they may have to evaluate their practice and to suspend their familiar way of operating. Hughes and Beatty suggest the process becomes easier and enhances effectiveness when the top leaders of the organization "open themselves up to be influenced by asking for different perspectives and seeking input from those throughout the organization" (1273). Top leaders need to cultivate the understanding that other ministry leaders are adept at reading the environment and adapting to it without compromising their beliefs.

Components of Strategic Influencing

Hughes and Beatty speak to the importance of influencing, which is essential to have everyone involved in driving the vision of the organization. They argue “strategic influencing involves forging relationships inside and outside the organization, inviting others into the process” (1221-23; see Figure 2.10).



Source: Hughes and Beatty 1223.

Figure 2.10. The interrelationship of the components of strategic influencing.

Strategic leaders’ ability to harness these components in a revolving way will serve to impact their ability to effectively mobilize them in a way that impact strategic influencing. The impact is dependent on the leaders possessing skills necessary for strategic influence. The strategic leader or those leading the strategic planning process must conduct an assessment to determine such competencies, with a view of developing them for effectiveness within the strategic planning process. Appendix C illustrates an

example of the assessment tool for strategic influence (i.e., Strategic Influencing Assessment Tool).

Impact of Strategic Leadership Practices on Organizational Effectiveness

The foregoing exploration of the analysis and themes of the literature review showed the reality of the changing times in which the church is called to minister. The Great Commission is, therefore, given to the church as a response to the changing times and thus calls for active participation on the part of the Church and its leaders. The reality of the church's context calls for the missionary power of the first century leaders to be applied to the twenty-first-century church and its leaders.

This reality further calls for an empowering of the people of God to make disciples of all people thus resulting in renewed hope and spiritual and personal transformation: "If the Christian community can recover its sense of being God's agent for transformation, and if it can recover its passion for making disciples, it can reach out to the spiritually hungry and offer them the rich banquet of the Christian life" (Payne and Beazley 292-93). The practical outcome of the Great Commission will therefore allow for the relevancy as well as sustainability of the church as it continues to reproduce itself and its leaders.

Practical Outcome of the Great Commission: The STLAM

The church is called to transformational and strategic leadership. If the church remains as is, the organization will not be relevant and resilient and thus will not have the capacity to be sustainable in the future. If the church is to effectively fulfill the Great Commission and God's calling upon itself and within its individual lives, then the church must have direction and a means of achieving the plan. This purpose therefore is the basis

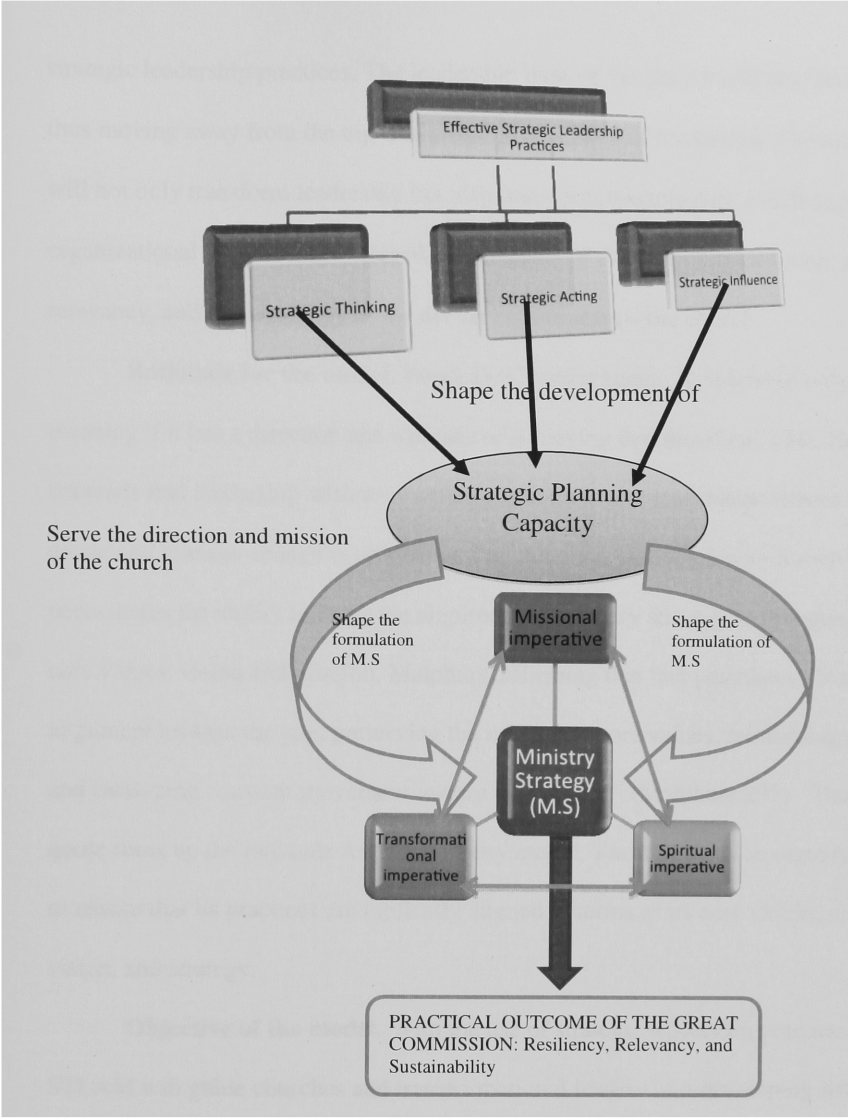
for the Strategic and Transformational Leadership Alignment Model (STLAM), which engages leaders in transformational and strategic leadership practices, and has the capacity not only to guide the direction of the mission of the church, but also the means to achieve the goal.

Organizational effectiveness must therefore be impacted through the leaders' application of effective strategic leadership practices, which shapes the development of strategic planning capacity, thus serving the direction and mission of the church. The development of ministry strategy, established within the tripolar framework of MI, TI, and SI results in practical outcome of the Great Commission to go into all the world, transform lives and make disciples of them, and closes the discipleship gap by making self-initiating, reproducing, full devoted followers of Jesus Christ. This ministry strategy will therefore cause a multiplication effect among the disciples of the church and further serves to expand the ministry of the Lord Jesus Christ exponentially.

Factors of Resiliency, Relevancy, and Sustainability for the Twenty-First Century Church

The ministry model developed, serves not only to affect practical outcome of the Great Commission, but allows for the church as an organization to be effective in the administration of ministry and takes into consideration factors of resiliency, relevancy, and sustainability for the Twenty-First Century Church. The church for the twenty-first century is therefore, one that will be strong, applicable, and maintainable as it strives to impact society with the Gospel of Jesus Christ.

The STLAM model. Figure 2.11 presents a summarized illustration of the impact of transformational and strategic leadership on organizational effectiveness. The model also gives a sample of all the different stages in the planning process combined to form the Strategic and Transformational Leadership Alignment Model (STLAM)—aligning strategy with vision, mission, and core values.



Dobson, 101.

Figure 2.11. STLAM model.

Description of the model. The STLAM represents the alignment of ministry strategy within the tripolar framework of missional, transformational, and spiritual imperatives with organizational core values, mission, and vision, promulgated on

strategic leadership practices. The leadership base of the church will also be broadened, thus moving away from the top-down/one-person style of leadership. The ministry model will not only transform leadership but also transform discipleship, which augurs for organizational effectiveness—practical outcomes of the Great Commission: resiliency, relevancy, and sustainability of the divine organization—the church.

Rationale for the model. James G. Clawson states, “Leadership only has meaning if it has a direction and a means of achieving that direction” (34). He further contends that leadership without a strategy is aimless and leadership without the ability to create and manage change is powerless. The direction embodied within such leadership necessitates the ability to bring the alignment of ministry strategy with organizational core values, vision and mission. Malphurs, affirming that fact postulates, “Accomplishing alignment bridges the gap, preserving the ministry’s core values, reinforcing its vision, and catalyzing constant movement toward the mission” (Malphurs 297). The foregoing quote sums up the rationale for this ministry model. The church as an organization needs to ensure that its practices are biblically aligned in terms of its core values, mission, vision, and strategy.

Objective of the model. With the use of strategic leadership practices, the STLAM will guide churches and transformational leaders into developing strategic plans. The model will further serve to shape the formulation of ministry strategies within the tripolar framework of missional, transformational, and spiritual imperatives. Strategic leadership will also serve the direction and mission of the church, resulting in the practical outcome of the Great Commission.

Strategic Planning—Roadmap to an Envisioned Tomorrow

A vast array of literature speaks about strategic planning (e.g., Malphurs; Hughes and Beatty; Olsen etc.). Common to all the literature reviewed are those who see strategic planning as a step-by-step method of positioning an organization for effectiveness. John M. Bryson and Farnum K. Alston see strategic planning as more of a “deliberate, disciplined approach to producing fundamental decisions and actions that shape and guide what an organization is, what it does, and why” (location 103). The disciplined approach affects *attitude* to the process of strategic planning more than the actual action during the process. The attitude of a disciplined approach that the leaders bring to the strategic planning process is critical for the continuity of the process and completion of the strategic plan that will shape and guide the organization.

Malphurs’ definition of strategic planning is worth consideration also. He sees it as the “envisioning process that a point leader uses with a team of leaders on a regular basis to think and act so as to design and redesign a specific ministry model that accomplishes the Great Commission in their unique ministry context” (26). The definition postulated by Malphurs speaks also to the need for continuity within the process. Key to accomplishing such is the ability to commit to the process on a regular basis so as to shape a specific ministry model that will accomplish the objective (s) that the Great Commission stipulates.

According to Chand, strategic planning enables a team and every department in the church to work together for a common goal. This hallmark of congruence is essential to healthy church cultures. In terms of its practice, Chand notes that strategic planning is an acquired skill that happens when a team learns the principles of strategic planning and

gains some experience. For them to value the congruence of vision, people, and resources then becomes second nature (2448). He further alludes to some questions that must be entertained during the process for effective planning within the context of the church.

Crucial to this planning process are questions that relate to the church's vision, the need the church sees in people's lives, the relationship that meeting this need has with the church's vision and core values, the personnel responsible for this plan and ministry, whether or not the implementation of the plans enhance or detract from existing activities and priorities. Responsible people must have a passion to meet these needs and to identify the specific elements of the plan to accomplish that goal with due dates for specific tasks, and who will accomplish them. Leaders must also establish the benchmarks of progress in the next month, six months, year, and two years, and the cost, including people, materials, facilities, funding, and other resources that will be appended to the plan. The decision will be made whether the organization has the capacity to undertake this task presently and if not, then what needs to happen to increase capacity or the threshold necessary for taking the plan from the conceptual stage to implementation and evaluation.

A similarity exists in terms of the planning process articulated by the varying models of strategic planning. The structure of the different steps, phases, stages, or approach will require the employment of these considerations to satisfy the objective of each stage of the plan. I feel that these concerns can be utilized to add more clarity to the AUKLIC strategic planning model used by this dissertation and will thus serve to provide a clearer lens through which the model can better serve its purpose with effectiveness.

Models of Strategic Planning

Bryson and Alston have developed different models to represent several ways of looking at strategic planning in order to describe the process and help people understand what is involved. Four of these models are namely the ABCs of the Strategic Planning Model, The Building Block Model, The Strategic Planning Process Cycle, and The Strategy Change Cycle (117-59; see Table 23).

Table 2.3. Strategic Planning Models

Strategy Change Cycle Model	ABC Model	Building Block Model	Strategic Planning Process Cycle Model
Step 1—Initiate and agree on a strategic planning process	A—Who and what we are: Establish the basis for developing the strategic plan	Block # 1—Organizing the planning process and analyzing the environment—Readiness assessment explores organization capacity to do strategic planning	Step 1—The Planning process
Step 2—Clarify organization mandate	B—What do we want to be and do in the future; It requires the organization to settle its strategic position.	Block # 2—Identify and analyze strategic issues.	Step 2—Establishing mission and mandates and assessing the internal and external environment
Step 3—Develop and refine mission and values	C—How do we get there from here; this question bridges the gap between the present and future	Block # 3—Developing strategies and action plans	Step 3—Identify strategic issues
Step 4—Assess environment to identify SWOT	The gap consists of strategic issues, which are addresses by formulating and implementing strategies	Block # 4—Implementing strategies	Step 4—Formulating strategies and an action agenda
Step 5—Identify and frame strategic issues			Step 5—Reviewing and adopting a strategic plan
Step 6—Formulate strategies to manage the issues			Step 6—Implementing and reassessment
Step 7—Review and adopt the strategic plan			Step 7—Begin the cycle anew.
Step 8—Establish an effective organizational vision for the future			
Step 9—Develop an effective implementation process			
Step 10—Reassess strategies and the strategic planning process			

Source: Byson and Alston 117-59.

The *Strategy Change Cycle Model* is a ten-step process used to design and help organizations “meet their mandates, fulfill their mission, and create public value” (Bryson and Alston 117-59). The ten steps are divided into two major categories. Steps 1-6 are “thought of as strategic planning, whereas steps 7-10 are more about management, thus all steps together are thought of as a strategic management process” (117-59). The difference in this model is seen in the number of steps in the process and how they are organized. While differences exist within these models in terms of the number of steps and what happens at each step, one thing they all agree on is the importance of assessing the readiness of the organization for strategic planning. They all speak to the importance of having the top management team on board for success.

All these steps carry the same purpose of strategically positioning the organization for effectiveness. Having viewed all these models, the relevance of each for the secular organizations is observed as that seemingly was the rationale for those models. However, because the church is a divine organization, the purpose and outcome is different, and as such the strategic planning model adopted will constitute those elements that befit the church. The Malphurs’ Strategic Planning Model was established with that in mind. This research relies heavily on Malphurs’ model.

No model of strategic planning will fit all situations, especially when considering the church as a divine organization. Olsen believes that no one strategic planning model is suitable for all organizations in general (371). However, within these models, elements of the strategic planning process can be tailored according to the needs, nature, and direction of the divine organization and be used to explore its vision, goals, and the next steps of a strategic plan and thus impact organizational effectiveness. I explored and

employed those elements of the strategic planning process that befit the church as a divine organization and more specifically, the nature and purpose of this dissertation.

The Need for Strategic Planning

The well-known saying, “Those who fail to plan, plan to fail,” can be used as the premise to establish the need for strategic planning. The literature has persuaded that for an organization to maintain its form, in terms of its sustainability and competing advantage, strategic planning must be incorporated in its daily thought and practice. Malphurs concedes based on research that the average church is facing decline and the answer to the problem of church decline necessitates the application of strategic planning within the church as an organization (16). Additionally, the accelerated pace of change that describes the environment of the organization warrants a deliberate and disciplined approach to strategically position the organization to meet with and fastidiously enact an action plan that will facilitate the ripple effects of such change.

The church no less stands in need of strategic planning to be incorporated within its daily thought and practice. Gone are the days when leaders could operate with a sense of adhocism. One cannot deny the inevitable change that has taken place within the church resulting from the differences of the twenty-first century. The new paradigm of thought and practice, commonly known as postmodernity, especially places a strong demand on leadership performance. The leader’s ability to respond to this shift has opened the door for a new paradigm of leadership built on the platform of strategic planning.

The leadership of the church needs this new approach to take the church on the journey of realizing the vision God has established for his organization and thus fulfill its

maximum potential. The challenges of ministry today warrant the kind of leadership that can respond effectively to those known hurdles as well as the unexpected obstacles encountered on the path to achieving God-given vision. Strategic planning is that approach that is capable of helping the church make the journey and thus arrive at its desired outcome.

The Importance of Strategic Planning

Strategic planning is important to any organization providing a sense of direction and coherence. Strategic planning acts as a compass in navigating the organization through strategic issues and thus positioning it for effectiveness: “Strategic planning enables a team and every department in the church to work together for a common goal” (Chand 2407). This kind of team effort organized around a common purpose can only serve to strengthen the church’s capacity to be effective and to maximize the use of resources and aids.

Churches often waste valuable resources (time, financial, human) and engage in activities that can be considered non-essential in no way contributing to the overall purpose of the church. Conversely, churches have developed a culture of programming events for the church year, which are planned in an adhoc way, with no sense of common purpose. This problem ripples throughout the different departments and without a common objective.

The danger of this kind of planning, which Malphurs refers to as “ritualistic planning,” is that it “fails to provoke the deeper fundamental questions and debates about why the organization is, what it is, what drives it, where it is going, and how it will get there” (32). Strategic planning seeks to circumvent such practice and aids greatly in

guiding the organization to plan in such a way as to align the church with God's Scriptural directives.

The Purpose of Strategic Planning

In speaking to the purpose of strategic planning, Malphurs identifies three overarching purposes (24-26). Firstly, he talks about the difference planning makes to the effectiveness of the church. He substantiates his claim based on research he conducted within his capacity of strategic planning consultant:

[His research shows that] 85 percent of churches that engaged in strategic planning experienced growth during the past five years, as compared to 59 percent of churches that remained on the plateau. Similarly, 40 percent of *breakout churches* had developed a long-range plan, as compared to only 18 percent of plateaued churches. (original emphasis; 120)

In validating these data he references churches that practice strategic planning.

Outstanding among these was Lake Pointe Church, whose membership grew from seventeen to seven thousand as a result of practicing strategic planning.

The second reason given for strategic planning is that this method enables leaders to answer three basic organizational questions. The first is the identity question of what the organization is, which determines the church's DNA. The second is, where the organization is going, identifying the church's mission and vision. Third is the ministry strategy question of how it will get there (25). Chand argues that when church members and attendees hear concrete plans designed to accomplish the church's purpose, credibility and trust in the leader of the church are developed (2401). This level of trust and credibility augurs well in creating a culture that will propel forward.

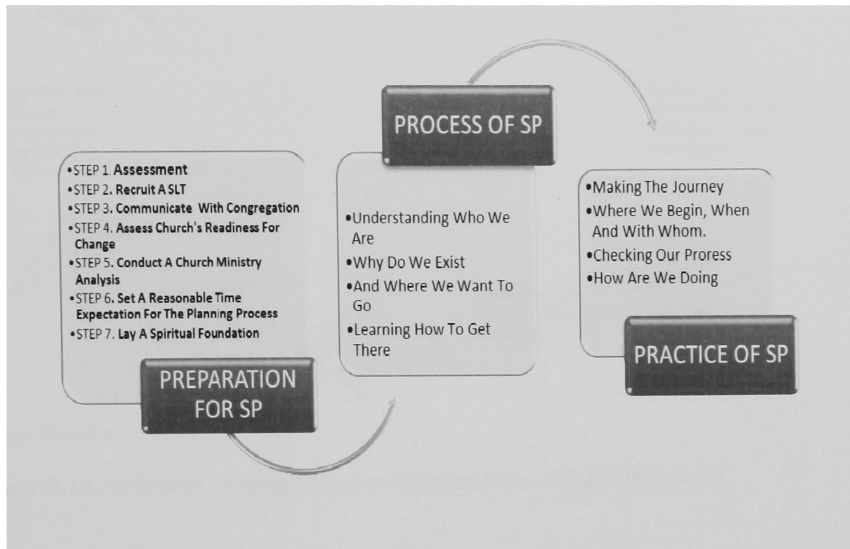
Thirdly, strategic planning affects the long-term life of the church. Malphurs argues against the background of the change that affects ministry. He states, "[I]n order to

survive, churches must change and adapt their ministry methods, using strategic planning as their vehicle” (25). To crystallize this fact he advocates that strategic planning to the church is what a Global Positioning System (i.e., road map) is to automobile drivers. Malphurs, corroborating on the longitudinal life of the church in subsequent chapters, states that the process of strategic planning has a way of breathing hope into many churches that have lost their hope due to the struggles of ministry.

Fourthly, strategic planning addresses alignment issues. Chand calls this alignment the hallmark of congruence (2405), which is also essential to healthy church cultures. He believes “organizational congruence is necessary if leaders and members are going to achieve God’s vision and work effectively as a team” (2347). He argues, “[W]hen a leader’s vision and values are aligned with the organization’s goals and the hearts of the team members, then congruence will be reflected in everything they do” (2351). In other words, leading the church, creating effective plans, or accomplishing programs successfully become difficult for pastors unless they engage in the practice of shared vision and values. Leaders therefore have the responsibility of ensuring that the vision and values of the church are understood and shared by all and are in alignment with the goals set by the organization.

Figure 2.12 represents a conceptual mapping of the strategic planning process and suggests the process of strategic planning is ongoing. The reality of the capriciousness of organizational environment permits the need for the planning process to be in an “ongoing state of formulation, implementation, and reassessment and revision” (Hughes and Beatty 88), or a learning process, which includes five elements: understanding what the organization is; assessing where the organization is; learning how to achieve its goals;

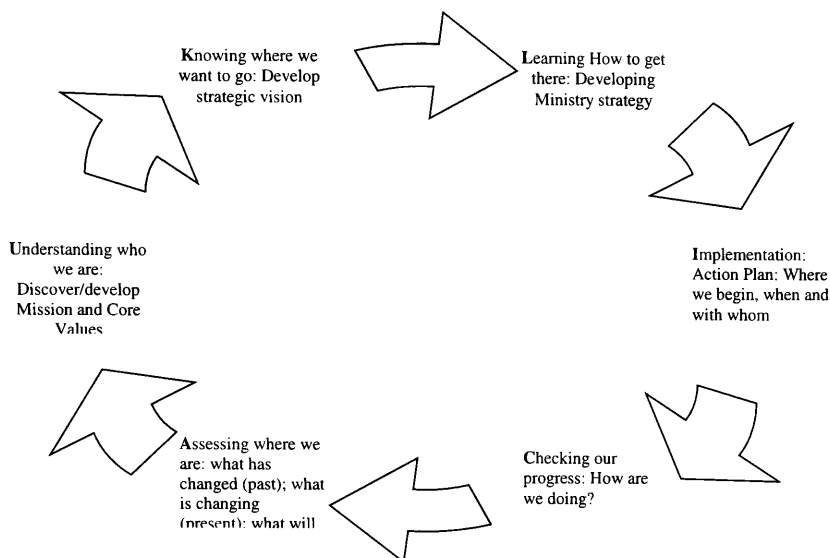
making the journey, and checking its progress. The time is pressing if the church is to change and maintain its forward momentum.



Source: Malphurs (16-18).

Figure 2.12. Strategic planning as an ongoing process.

Figure 2.13 represents an integrative model of Malphurs' three-part strategic planning process of preparation, process, and practice. I modified the model and created it as the AUKLIC model for effective strategic leadership to represent the ongoing state of formulation, which is necessary to respond to the unpredictability of the organization's environment (internal and external).



Source: Malphurs (5-6)

Figure 2.13. Effective strategic leadership practice—AUKLIC model.

Another necessary major adjustment that I perceived and is reflected in the AUKLIC model is in Malphurs' fifth stage of the process of strategic planning. The fifth stage is *discovering the ministry community* (environmental analysis, which is placed after introducing the ministry strategy). I thought that *discovering the ministry community* should be included in the first phase, which is *assessment*. To have an understanding of the environment or the context for ministry before developing the ministry strategy is critical since, as Malphurs posits, the ministry strategy must be unique to its context (29).

The Preparation for Strategic Planning

Malphurs' model identifies seven steps in preparing the organization for strategic planning. Each step is important in laying a proper foundation for the process of strategic planning. These steps include assessment, recruitment of a strategic leadership team,

communication with the congregation, assessment of the church's readiness for change, a ministry/organization analysis, a reasonable time expectation for the planning process, and lastly, a spiritual foundation. For the purpose of this research, steps 1, 4, and 5 could all be collectively considered under *assessment* (see Table 2.4).

Table 2.4. Preparation for Strategic Planning

Strategic Planning Preparation Process	Detail Actions in Each Step
STEP 1—The assessment stage Readiness Assessment	<p>First is the necessity of assessing the readiness of the organization for change. The consensus of reviewed literature is that the top management team of any organization (in the context of the church it would be the top leaders, directors, superintendents and pastors and their boards) plays a critical role in engaging the organization in strategic planning. Malphurs suggests assessing their readiness for change before taking them along the path of strategic planning. The Readiness for Change assessment tool (RCAT) in Appendix 5 will be used to determine organization's readiness.</p>
Internal Assessment:	<p>The Assessment stage should take into consideration both internal as well as external environmental scans. Internal assessment covers the organization's resources, assets, people, culture, systems, structure, performance, and ministry. The environmental scan operated within the framework of the SWOT analysis will provide an understanding of the organization's strengths, weaknesses, opportunities, and threats</p>
External Assessment	<p><i>Internal Assessment:</i> The internal assessment of the organization should include a comparison analysis of the organization's/church's ministry (past and present in comparison), to determine the organization/church's position on the S-curve. Analyses of the following areas are important: worship attendance (all services); evangelism: numerical growth in membership/ churches (type of growth—biological/transfer etc.); stewardship: financial (growth in actual members giving—tithes, offerings, gifts; visitors and others)</p> <p>Secondly, an analysis of demographics to determine if a shift in the groups attending (youths vs. adults; male vs. female) has occurred: at what point did this shift happen? What has led to this shift? Malphurs' Ministry Analysis Tool proved very efficient in providing all these data. The researcher will however modify it to fit an analysis of the organization in general known as the District Ministry Analysis Survey (DMAS) (see Appendix 7).</p>
Assessing the Organization's Culture	<p>An analysis of the organization/church's culture, systems, and structure is very necessary if the organization is to create a fertile soil for making strategic leadership a learning process (Hughes and Beatty, 2022, Chand, 2929). Chand (2929) believes that to help leaders and their organizations obtain an accurate assessment of the culture of their organizations and teams is important. Each factor of the organization's life and health will be graded and reported as Inspiring, Accepting, Stagnant, Discouraging, or Toxic. (Characteristics of each culture are outlined in Appendix 4: Cul.AT).</p>
STEP 2—Selecting a strategic leadership team (SLT)	<p>Teamwork plays a very important and critical role within leadership in any organization. For change to be implemented, cohesiveness and commitment among leaders are required. In speaking to the importance of a SLT, Malphurs posits, "A ministry is only as good as the people who lead it. Excellent leaders understand that they can accomplish far more through the wisdom of a gifted and committed strategic team of staff and lay leaders" (28). The reality of our times dictates that no one person has all the answers, and surely the pastor is not the only repository of knowledge. It behooves him therefore to be willing to share authority and thus seek to enlist a team of workers who understand and share the core values, vision, and mission of the church to engage in the planning process.</p> <p>The nature of the task at hand requires these persons (SLT) to be of sound Christian maturity, and have credibility within the church as trust is a very critical factor in the planning process. Persons should not be afraid to "dream big" but realistically, considering the bigness of our God. Malphurs suggests the SLT team should be comprised of leaders (58). So the context of this dissertation will allow for the selecting of departmental leaders, lay leaders, matriarchs, and patriarchs (mothers and fathers who are considered foundation members. These are persons who are generally highly respected and trusted.</p>
STEP 3—Communicating to the congregation	<p>In all areas of life, communication is very important. The stability and longitudinal life of relationships depends on the quality of communication that exists in these relationships. Within the church as a divine organization, this holds true. The nature of the church lends itself to the need to have an effective communication system in order to maintain balance and value. Within the planning process of the church, communication plays a vital role in helping to bring awareness to what the church is doing. Because of how important the support of the church is in the success of the strategic planning process, constant, clear, and specific communication must be maintained between the SLT and the wider members of the church at every stage of the process. This will engender moral, prayerful, and financial as well as other needed support for the successful planning and implementation of the process.</p>

Source: Malphurs 5-6; Hughes and Beatty 2022; Chand 2929.

The Process and Practice of Strategic Planning

Having prepared the organization for strategic planning, the next step now involves the actual process of engaging in deliberate practice of strategic planning. The process begins with establishing mission and core values, thus determining the identity and distinctiveness of the organization. Following this step is the development of the strategic vision of where the organization intends to go, then the plan of how to get there results in the development of ministry strategy. The next phase has to do with the work of implementation, which requires an action plan. The following is a detailed description of the different steps in the process and practice of strategic planning.

Discovering and Developing Mission and Core Values

Discovering and developing organizational mission and core values is very important in the organization's identity or DNA, answering the question of what kind of organization is the church supposed to be or as Malphurs posit "Why we do what we do" (5). In terms of the church's purpose, defining what is the church supposed to be doing; the mission is thus established to guide the actual ministry of the church. This step in the process of strategic planning is critical as it provides direction in crafting vision

Core values. Developing core values allows for a distinct organization. That which sets the church apart as being unique gives the organization its own identity. The church as a divine organization must establish its core values in keeping with biblical principles. Core values are the very "building block of ministry" (Malphurs 96) and are the rationale for the ministry in which the church engages. Malphurs further suggests, "Core values are the constant, passionate, biblical core beliefs that drive the ministry"

(103). They form the foundation of the mission and vision established to guide the organization.

The shift that is taking place in the environment leads to instability and if the church does not know what it stands for, the institution will find itself being tossed to and fro and will lose its purpose for existence. Ken Blanchard and Michael O'Connor argue about the importance "for an organization to know what it stands for and on what principles it will operate" (3). Corroborating with that sense of importance of core values to an organization, especially the church, Lyle E. Schaller postulates, "[T]he most important single element of any corporate, congregational, or denominational culture is the value system" (152). At this stage, churches must reexamine their core values to ensure that first of all, they are biblical, secondly that which drives the mission and vision is based on Scripture, and thirdly to assess the overall ministry of the church to ensure alignment. This step therefore accommodates the question of why ministries do what they do.

Mission. As important as core values are, a church's mission is equally important. To have a true sense of the task of the church or an organization without relating to its mission is difficult. Mission is that which provides an answer to the question of ministry, that seeks to establish the mandate of the church thus satisfying the concern of what we are supposed to be doing. The church has a prescribed mission set by Jesus Christ as seen in the Great Commission recorded in the Gospels, and reiterated again in the Acts of the Apostles.

Misconceptions often surround *mission* and *purpose*, and many times leaders use these terms interchangeably, as though they are the same as seen in the example of the

definition of mission as “an action-oriented formulation of the organization’s reason for existence-its purpose” (Bryson and Alston 414). Clearly that definition seeks to combine both mission and purpose, and characterized as such, the mission statement answers the question, ultimately, what the church is here to do, and why. Malphurs believes a distinction should be made on the basis that *purpose* answers the *why* questions: *why the organization is here; why it exists*. Mission answers the *what* questions: *what the church is supposed to be doing; what is its divine, strategic intent and what it God wants it to accomplish while on earth.*” Mission, therefore, should be defined carefully.

Definition of mission. From all the literature reviewed, a consensus exists on an underlying thought of what a mission really is even though some disparity with the wording of the definition itself may be present. However what is markedly observed about these definitions is that they are defined in terms of characteristics. Illustratively, a mission statement “is a broad, general statement about who the church wishes to reach and what it hopes to accomplish” (Barna, *The Power of Vision*, 38); “a broad, brief, biblical statement of what the ministry is supposed to be doing” (Malphurs 126); and a clear, meaningful, and concise statement that should be developed in light of the target group and organizational value (Bryson and Alston 414).

Notably, however, is one characteristic that is unique only to Malphurs’ definition—biblical (120). While Barna does not include that component in his definition, in a further elaboration on the nature of the mission statement formed by any church organization, he reiterates the fact that the mission should be designed to reflect a heart turned to God in service and obedience (*The Power of Vision*, 38), which reflects a biblical undertone.

The importance of mission. The importance of the mission to the church as an organization is reflected in how it affects the church according to Malphurs. He outlines the essential ways as follows:

[Mission] dictates the ministry's direction; it formulates the ministry's function, it focuses the ministry's future; it provides a guideline for decision making; it inspires ministry unity; it shapes the strategy; it enhances ministry effectiveness; it ensures an enduring organization; and it facilitates evaluation. (120-24)

These essentials provide the rationale for any given church to ensure that the church's mission is crafted carefully and should not be taken lightly.

Guidelines in developing a mission statement. The following four guidelines, taken from Malphurs' text, will aid in crafting and articulating a mission statement. First the church needs to determine what it is supposed to be doing from a biblical perspective. God has already determined what he wants the church to do given the mandate in Matthew 28:19. Second, the church needs to determine their target group, allowing the church to be people focused instead of program focused. Third is to ask *how* to provide service and what God wants the church to do for these people. This question is critical in ascertaining a difference between felt needs and primary needs. The primary needs of the people is the church's prerogative as reflected in the following mandate: A relationship with God that results in a transformed life does not in any way inhibit the church from meeting the felt needs of these people but is an issue of priority. Fourth is writing the actual statement that is then communicated to the church.

Developing Strategic Vision

The next step in the strategic planning process is developing a vision, which necessitates a definition of *vision*: "A vision is a realistic, credible, attractive future for

your organization” (Nanus 8). Francis Westley and Henry Mitzberg corroborating see vision as a “desired future organizational state” (17). In other words, vision is where the organization wants to be in the future (Kotter 1021). For the purpose of this dissertation, however, I am inclined to use the definition given by Barna: “Vision for ministry is a clear mental image of a preferable future imparted by God to His chosen servants and is based on an accurate understanding of God, self and circumstances” (*The Power of Vision* 28). This definition identifies some very important characteristics of a vision.

Characteristics of vision. A vision is first a clear mental picture of what should be in the future, which does not allow for a dwelling upon or replicating the past. Malphurs states that vision is not static but is subject to change, and over time requires renewal, adjustment, and adaptation according to the change taking place within the ministry’s context (145). Second, vision is imparted by God: by virtue of the church being a divine organization, its vision should be a reflection of what God desires to accomplish, which does not allow for sole human efforts, but complete reliance on the guidance of the Holy Spirit. Third, the vision should be aligned with the church’s core values.

Importance of vision. In speaking to the importance of vision, the Bible states in Proverbs 29:18, “Where there is no vision, the people perish.” The reality of this importance is translated into having a sense of direction. Where the church is concerned, the leaders must lead with a vision, the people of God and ultimately the church as an organization. The importance of vision is seen also in the kind of energy and motivation it brings to the church. When members know exactly where the leader is taking them, they are willing to join in with great enthusiasm and support in every area needed. J. R.

Baum, E. A. Locke, and S. A. Kirkpatrick write, “Vision bridges the gap between the present and the future and establishes a standard of excellence and effectiveness that brings meaning to lives” (43). Once the vision statement is crafted, the leader has a responsibility to communicate the declaration to the church/organization using all the means possible.

Developing Ministry Strategy

This stage of the journey requires an understanding of what strategy is and how a ministry strategy is developed.

Defining strategy. According to Olsen, “[S]trategy means consciously choosing to be clear about your company’s direction in relation to what is happening in the dynamic environment. With this knowledge, the organization is in a much better position to respond proactively to the changing environment” (384). Bryson and Alston argue, “[S]trategy is a pattern of purposes, policies, programs, projects, actions, decisions, and resource allocations that define what an organization is, what it does, and why” (location 645). Within the context of the church, strategy asks the question *how* in terms of where the church believes God wants it to be. Malphurs says the development of a strategy realizes the mission that has been articulated and the envisioned future decided on (vision; 164). The strategy he described as a biblical strategic architecture will provide guidance for the operational and strategic decisions that daily affect the life and direction of the church.

Developing ministry strategy. Malphurs explicates the importance of developing ministry strategy to ensure actual fulfillment of the organization’s strategic direction. He posits, “A strategy is necessary to see ministry direction (mission and vision) become a

reality. Strategy helps to accomplish several things and is the thread that runs through all the church's programs, tying them together and giving them meaning" (Malphurs 165). That fact gives credence to the development of this strategic framework, which I propose to be used as the framework in which ministry strategy should be developed. The strategic framework for ministry is tripolar and underpins the mission of the church as outlined in the Great Commission and is discussed in the theological part of this dissertation. These three frames are a missional imperative, transformational imperative, and spiritual imperative. Because every context is different, then every church's ministry strategy will be developed to fit its unique context.

The following steps must be considered in developing a strategy for ministry. Having done the environmental scan of the community during the preparation phase and the ministry analysis, the organization is armed with knowledge that will guide in identifying the focus group as well as determining the size of the vision, which will influence development of this new strategy. Firstly, the missional imperative design is a process that will help the church understand and fulfill its missional purpose of reaching the lost for Christ and will also lead to the planting of new churches. This process allows the church to understand again its calling as the missional people of God. Secondly, the spiritual imperative framework will allow for strategy development for further molding the focus group into Christ's disciples through a sustainable discipleship program, which includes the practice of spiritual disciplines and systematic teaching of the Word.

Thirdly, the transformational imperative framework will involve a strategy developed to mobilize the congregation along with aligning and developing leaders to

maximize their gifts and abilities as well as to turn followers into leaders (see Figure 2.14).



Dobson, 2013

Figure 2.14. Tripolar framework for ministry strategy according to the Great Commission.

Finally, Malphurs also concern himself with the need for leaders to “address raising the necessary finances to support this strategy; the key he suggests is to develop a biblical ministry of stewardship” (35). It therefore becomes necessary for leaders to develop a strategy that focuses specifically on building stewardship into the very fabric of the church.

In connecting with the steps covered so far on this strategic planning journey, Malphurs reinforces that the core values drive the strategy, the mission directs the strategy, determining what the strategy seeks to accomplish, and the vision energizes the strategy (169). This model can be used also to assess the ministry strategy, thus ensuring that mission, vision, and strategy align.

Implementation and Action Plan

A plan developed and not acted upon is considered a waste of time and energy.

This phase seeks to tie strategic thinking and strategic influence with strategic action. The plan involves executing the developed strategy. This phase requires an understanding of ministry priority, to know where to begin especially where resources are constrained. The action plan identifies specific steps to be taken to achieve the strategy developed. Operations, processes, and procedures are addressed, and implementation is described. An action plan is characterized by the following steps: assign responsibilities; detail all required steps; establish a time frame for the completion of each step; identify the resources to complete the steps; define the expected results; and provide a brief status report on each step (see Figure 2.15).

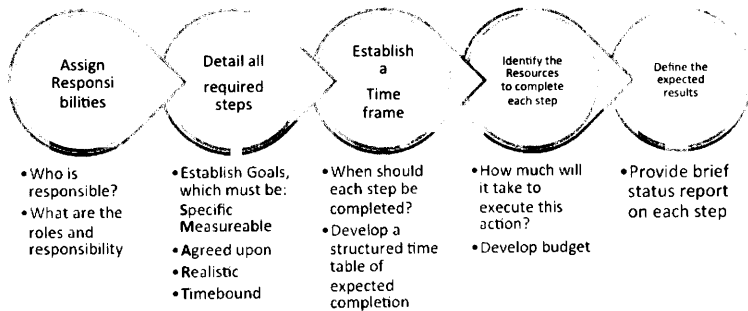


Figure 2.15. Steps in an action plan.

Checking the Plan's Progress

This phase is the final in the strategic planning process. The segment involves an evaluation of how the organization is doing. The reviewed literature agrees on the

importance of this phase in the strategic planning process (e.g., Malphurs; Hughes and Beatty; Olsen; Bryson and Alston; Chand). Interestingly, while they all might differ in terms of the number of steps, what characterizes each step, or how the process is carried out, they all agree on the necessity of having an evaluation thus checking the progress of the journey. To evaluate how well the church/organization is accomplishing the mission is important, whether the strategies developed align with mission, core values, and vision—a ministry assessment. A leadership performance evaluation can be performed to check for efficiency. Evaluate structures and systems to ensure congruence so everything and everyone is aligned and then position the organization to make the journey all over again.

Research Design

I chose to utilize the explanatory, mixed-method design. According to John W. Creswell, “[M]ixed method designs are procedures for collecting, analyzing, and mixing both quantitative and qualitative data in a single study” (560). The explanatory, mixed-method design consists of two distinct phases. John W. Creswell and Vicki L. Plano Clark call the method a *two-phase model*. The first phase seeks to collect quantitative data from a population and the second phase is collecting qualitative data that provide an explanation or discussion on the quantitative results.

According to Creswell, “The rationale for this approach is that the quantitative data and results provide a general picture of the research problem; more analysis, specifically through qualitative data collection is needed to refine, extend or explain the general picture” (560). This process provides a final outcome of the study. C. Teddlie and A. Tashakkori refer to this outcome as “inference”—the outcome of a study that may

consist of a conclusion about, an understanding of, or an explanation for a behavior, relationship, or event (35).

I chose this design because the explanatory, mixed-method design was compatible with the nature of my research problem, which needed the qualitative data that was garnered from the second research question as a means of explaining or providing an understanding of the broad picture. Additionally, the design provided a basis for implementing the research method.

Summary

The summary of the literature reviewed reveals the interrelated constructs of strategic leadership action and its impact on organizational effectiveness, in particular the church. In a bid to respond to the problem identified by this dissertation, I engaged in a deliberate and comprehensive review of literature that provided an understanding of the topic in question. The vast array of literature reviewed gave credence to the research outline that formed the framework for this dissertation's structure. The outline identified and presented seven major themes each represented by sub-themes and in some instances lower-level subthemes that further served to amplify the major themes.

The first major theme provided an understanding of the theological underpinnings of transformational and strategic leadership emphasizing missional and spiritual imperatives from a biblical and theological perspective. The second and third major themes were to satisfy an awareness and understanding of an overview of transformational leadership and strategic leadership within the context of the church. The sub-themes provided more clarity on the topic by examining the nature, function, and purpose of strategic leadership. In order to discuss its relevance to the church, the

church's nature, function, and purpose must be understood. This intentional review of literature therefore provided an intelligent argument on the relevance of strategic leadership to the church.

Reviewed literature revealed that the emerging patterns of our time acknowledge the shifts that are taking place globally and impacting to a great extent the context for ministry resulting in challenges, which characterize the environment to which the church has to provide leadership. These accelerated environmental changes taking place are seen as strategic issues that impact the effective practice of strategic leadership within the church.

In addition is the challenge of dealing with organizational change. The review of literature documented the need for strategic change, which will be established on the premise of the position of the organization on the S-curve. Literature also provided an analysis of the preparation and process of leading change through the examination of the different change models and the adoption of a suitable model that befits the nature of the dissertation.

The final major theme examined key elements of strategic leadership and reconnoitered an awareness of the strategic planning process, including the examinations of strategic planning models from which I crafted a strategic planning model that satisfied the parameter of this dissertation as well as the instruments needed for the effective application of this process. The model aided also in the selection of the method used for this research and forms the basis for the construction of the instruments to be used in satisfying the research questions outlined by this dissertation.

CHAPTER 3

METHODOLOGY

Problem and Purpose

The dawning of the twenty-first century brought a turning point for churches. The new era has presented an environment that seemingly marginalizes churches, thus rendering many ineffective in terms of leadership performance. The shift that has taken place has come with an accelerated pace of change that the church is unable to respond to. The rapidity of the change poses a challenge in that leadership can no longer know and understand what needs to be done at each interface between the church as an organization and its environment. Ken Blanchard and Terry Waghorn quoted an observation made by Drucker concerning the change that has been and is still taking place:

Every few hundred years throughout Western history, a sharp transformation has occurred. In a matter of decades, society altogether rearranges itself—its world view, its basic values, its social and political structures, its arts, its key institutions. Fifty years later a new world exists. And the people born into that world cannot even imagine the world in which grandparents lived and into which their own parents were born. (82)

The reality of this change has resulted in a colossal shift in science and technology, culture, religion, society, and even our institutions. The church is caught in the web of this change, only to discover that its *best practices* are outmoded and ineffective.

The purpose of the research was to measure the changes in the knowledge and skills in order to increase capacity for organizational effectiveness among the leadership in the Western Jamaica District of the Wesleyan Holiness Church through a four-month Strategic Planning Intervention emphasizing the missional, transformational, and spiritual imperatives.

Research Questions and/or Hypotheses

This study was promulgated on the hypotheses that strategic leadership practices serve to bring effectiveness within leadership performance, and that a lack of knowledge of this kind of leadership practice existed among the leadership of the Wesleyan Church. The research questions served to validate as well as unearth leaders' knowledge and skills of strategic leadership before as well as after the seminar, and what elements of the strategic planning process demonstrated capacity for organizational effectiveness.

Research Question #1

What knowledge and skills about the importance and effectiveness of strategic leadership emphasizing missional, transformational, and spiritual imperatives characterized the leaders of the Western Jamaica District prior to the leadership seminar?

This research question was tactically structured to learn the level of knowledge and skills that pertained to the leaders of the Western Jamaica District of the Wesleyan Holiness Church regarding strategic leadership. The research discovered the extent of their knowledge in terms of the importance and effectiveness of strategic leadership emphasizing missional, transformational, and spiritual imperatives. The instrument used to collect data was the preLIS questionnaire containing inquiries that responded exactly to this research question.

Research Question #2

What changes occurred in the leaders' knowledge and skills about the importance and effectiveness of strategic leadership including missional, transformational, and spiritual imperatives among the leaders of the Western Jamaica District after the leadership seminar?

Research Question #2 was more evaluative in nature in seeking to learn what change took place after the training seminar in relation to the knowledge and skills of the leaders of the Western Jamaica District of the Wesleyan Holiness Church regarding the importance and effectiveness of strategic leadership. The instrument used to collect this data was the postLIS questionnaire. This instrument was used prior to the training seminar and was intentionally structured to provide the degree of change that took place. Questions of this survey were able to provide an accurate conclusion of the level of change that took place based on how they were configured.

Research Question #3

What are the elements of the strategic planning process that demonstrate the capacity for organizational effectiveness for the future?

Research Question #3 characterized an understanding of the strategic planning process and identified those elements that demonstrated the capacity for organizational effectiveness for the future. The research question was calculatedly designed to align with the purpose of this research in developing strategic planning capacity within the leaders of the Western Jamaica District of the Wesleyan Holiness Church. The question also aided well in guiding the direction of this research in terms of its literature.

The RUB and FOG collected data for this research question. I conducted the FOG results group meeting and questioned leaders to determine their strategic capacity. The RUB evaluation was used as an assessment instrument to evaluate the strategic plans of these leaders for their church and district. The RUB measured these leaders' submissions in light of the characteristics that were indicators under missional, spiritual, and transformational imperatives and how they align to the different elements of the plan.

Population and Participants

The participants for this study were forty-five leaders of the Western Jamaica District of the Wesleyan Holiness Church: the district superintendent and board, zone coordinators, pastors, and lay leaders. The criteria for selecting these participants hinged on the fact that these leaders are in the top management of the organization and strategically positioned to encourage the implementation of strategic planning. This practice will further enable pastors and leaders to guide the organization according to its stated mission and vision. The population and sample are identical. The actual participants represented a wide cross-section of the leadership of the church and district. They were stratified in terms of gender, age, leadership position, and number of years in service.

Design of the Study

The study included a specific leadership group of the Western Jamaica District of the Wesleyan Holiness Church and had three phases with a four months break between the second and the third phase. In the first phase, the preLIS was administered to test participants' knowledge and skills on strategic leadership. I then analyzed and tabulated the data that was used to inform the direction and nature of the four-day seminar. The second phase allowed participants to practice their new understandings, knowledge, and skills in drafting strategic plans for their church and district. I used a RUB to evaluate the plan that these leaders submitted in light of the characteristics that were indicators of strategic leadership, and how they align to the different elements of the plan. The third phase was the FOG meeting held for one weekend. Leaders were placed in three groups of fifteen and questioned to determine their strategic capacity.

The methodology used in the intervention revolved around a combination of designs namely, an explanatory mixed method design. The nature of this research having pre and post- test instrumentation allowed for a quantitative method that was applied to the first phase during the pretest providing the basis for collection of another type of data. The qualitative method followed. The data gathered from the posttest, was connected to the results of the first phase, and as such, I intentionally explained the results as a conclusion or inference. In the context of this study the data focused on evaluation of the intervention project that encouraged the impact of strategic leadership emphasizing MI, TI, and SI on organizational effectiveness.

Instrumentation

The instrumentation in relation to data collection used four methods: the RUB, the preLIS, the postLIS, and the FOG. The preLIS and postLIS were questionnaires designed to evaluate the leaders' knowledge and skills of the importance and effectiveness of strategic leadership, emphasizing MI, TI, and SI prior to and after the seminar.

Pre/postLIS questionnaire. According to Malphurs the key to strategic planning is strategic leadership. He further contends the finest plan may be in place, but without the competence of gifted and strategic leaders, the plan will be on paper only and is futile (16). Considering the importance of strategic leadership to the planning process, the preLIS was a researcher-designed questionnaire structured to unearth the knowledge and awareness of the leaders of the Wesleyan Church about the importance and effectiveness of strategic leadership. The questionnaire consisted of twenty-six questions structured in three major parts. Part one used nominal scales, which provided "response options where participants check one or more categories that describe their characteristics" (Creswell

175). The measured socio-demographic characteristics of the respondents provided an understanding of participants' period of service to the organization, the capacity in which they served, age, gender, and the forms of leadership held. I believed these were very important for my study.

Part two of the instrument consisted of questions 5-17 and used a quasi-interval or interval/ratio measure popularly known as the Likert scale, which illustrates theoretically equal intervals among responses, ranging from *strongly agree to strongly disagree*. These questions served to evaluate leaders' perception, knowledge, and skills about the importance and effectiveness of strategic leadership.

Part three consisted of open-ended questions that allowed participants to provide their own responses. This method helped the researcher to understand participants' cultural and social experiences and their knowledge of strategic leadership practices. These instruments contained questions that fit the data needed to answer the research questions.

Rubric. The RUB measured these leaders' submissions in light of the characteristics that were indicators of strategic leadership emphasizing missional, spiritual, and transformational imperatives and how they align to the different elements of the strategic plan. An arbitrary judgment was made based on the submissions that solidified the fact that they have the strategic capacity needed for organizational effectiveness. The RUB was a researcher-designed instrument that stated the criteria or quality performance of all the elements in each competency. The first column identified the stated competency and the second describes the objective or performance that this rubric was designed to evaluate. The rubric covered four broad areas of competency that

a strategic leader needed to exhibit namely strategic thinking competencies, strategic acting competencies, strategic influencing competencies, and strategic planning competencies.

Below each competency was a description of identifiable performance, reflecting varying levels of performance and ranging from a beginning level to a mastery level of performance. The fifth column carried the score for each component of the stated objective or performance, represented as follows: a score of 4 represented a mastery level performance in that area of competency, a score of 3 represented an accomplished level of performance, a score of 2 represented a developing level of performance and a score of 1 represented a beginning level of performance. The rationale is the higher the total score in the end is an indication of the development of strategic planning capacity within leaders.

Focus group questions. The next instrument considered was the FOG used in the final analysis of the evaluation of leaders' performance, knowledge, and skills acquired over the period of training. The focus group questions were researcher-designed and structured to learn leaders' strategic capacity. The composite of this instrument totaled seven questions divided in three sections. Questions 1-4 formed section one and assessed leaders' knowledge of vision, mission, and core values; Question 5 formed section two and assessed leaders' ability to develop strategy; Questions 6-7 formed the third section and assessed leaders' skills employed in the process of strategic planning. FOG questions were open-ended and grouped together. Questions belonging to each category were *keyed* to each question so as to prevent a type of bias.

Expert Review

The instruments used in this dissertation were researcher-designed and were reviewed by a group of three experts. The first was Dr. Bob Whitesel from Indiana Wesleyan University, an expert in the field of strategic leadership with prolific experiences of mentoring doctoral students in that given field. He has authored several books on leadership and as such has proven able to provide the necessary guidance needed in the development of these instruments. Dr. Thomas Tumblin was the second reviewer, who by virtue of his area of expertise in strategic leadership was an asset in providing feedback on the instruments designed for this research. The third reviewer was Dr. Verna Lowe, the mentor assigned to guide me through the process of the dissertation writing

The mentor, Dr. Lowe, also an expert in the field of strategic planning, made an invaluable contribution in guiding the whole process of designing these instruments. Her feedback created a change in the design of Parts II and III of the questionnaire. The change suggested was to reformat Part II into a table that allowed for more legibility as well as made the instrument easier to score. Part III was shortened to contain fewer open-ended questions, which was easier for the respondents to complete. The instruments reviewed were the RUB, the pre/postLIS, and the FOG.

Intervening variable. Intervening variables that may have affected the outcome of this study primarily included firstly, the willingness and capacity of the leaders to be honest in their responses, given that the information provided could be considered threatening particularly when impacting performance. To circumvent that issue, I assured participants of confidentiality and anonymity in correspondence sent to each participant.

Secondly was the likelihood of a lack of interest to participate in this study, especially for those pastors who were comfortable and whose ministry showed signs of success. The thought of trying to fix something that is not broken permeated their thinking and thus hindered full participation. Thirdly was resistance to change that might not be welcome. I believe these had the potential to impact the survey results.

Independent variable. Independent variables dealt with transformational and strategic leadership emphasizing three fundamental leadership performance imperatives: missional imperative, transformational imperative, and spiritual imperative. Strategic leadership as an independent variable has three dimensions that serve to impact organizational effectiveness. They were identified as strategic thinking—a cognitive dimension, strategic acting—a behavioral dimension, and strategic influencing, which together are used to fuel organization strategic capacity.

Dependent variable. The independent variable greatly influenced the dependent variable, which served as the outcome. The variable identified the strategic capacity needed for organizational effectiveness. I measured the dependent variable using continuous and categorical scores by the preLIS and postLIS questionnaires, the strategic plan submitted by each pastor, RUB, and the FOG meeting that was intentionally structured to ascertain what changes were made in light of participants' knowledge and skills about strategic leadership.

Reliability and Validity

According to Creswell, “[R]eliability means that scores from an instrument are stable and consistent. Scores should be nearly the same when the instrument is administered a number of times at different intervals” (169). He further states, “[V]alidity

allows for drawing an accurate conclusion from the sample studied, the more reliable the scores, the more valid" (169). I developed the instruments in such a way as to allow for reliability and validity from the responses generated on the instruments.

Reliability. The procedures used to examine the instrument's reliability were the *alternate forms and test-retest reliability*. I administered one version of the pre/postLIS questionnaire test twice; at the beginning prior to the seminar and then at the end after the seminar. An alternate form of the test, a RUB, and FOG questions were administered after the seminar. The instruments used were different versions of the same concept or variable and were researcher designed and constructed in such a way to ward against factors that can result in unreliable data. Each participant in the study completed each instrument.

Validity. In terms of validity, the instruments aligned according to purpose. The study showed control for threats by establishing two types of validity: *content validity* as well as *construct validity* (Creswell 172-73). The *content validity* measured how well the questions on the instruments performed, and the scores from them represent all of the possibilities of questions available. To control this validity, I asked a team of expert reviewers to examine the questions on the instruments to ascertain whether they were representative of the area of interest of this research. They provided favorable feedback. The construct validity was established using both statistics as well as practical procedures. I statistically assessed the scores to see if they were related to the items in a way that was expected. I also correlated the scores statistically with other variables that were similar. The practical procedures assessed the interpretation and use of test scores

by examining their relevance and use and were then used to informed decisions in the leadership of the organization.

Data Collection

Before the beginning of the practical aspect of this research, I made announcements regarding the project at the annual district conference of the Western Jamaica District of the Wesleyan Holiness Church in December 2012. I gained the permission of the general superintendent through the district superintendent and announced to the assembly in an attempt to heighten awareness about the project as well as to encourage full participation of the identified participants who were themselves delegates to the conference.

Each participant received a copy of the letter of invitation to participate in April 2013. The participants expressed their commitments to participate by signing and dating the bottom of the letter, which was detached and mailed to me. Armed with this knowledge of the participants' willingness to participate, and in order to facilitate the process, the pretest was done in May of the same year with the preLIS questionnaire sent by direct mail with instructions for its completion for those without the use of technology.

I coded each preLIS questionnaire so as to be able to distinguish the pastors from the lay leaders and to link their respective responses with the postLIS questionnaire while at the same time being discreet with the anonymity of the process. This process allowed me to track individual changes before and after the training seminar and thus satisfy research question #2. The completed surveys were returned to me. By the end of May, I

analyzed and tabulated the data used to inform the direction and nature of the seminar thus culminating phase one of the process.

The month of July accommodated phase two of the process, which was the training session and three-day workshop. Participants were trained in the areas of transformational and strategic leadership emphasizing MI, SI, and TI, and were then allowed to practice their new understandings, knowledge, and skills. A four-month break occurred after phase two of the process to allow leaders to practice what they had learned. During this period of time (July-October), which characterized phase three of the process was a coaching period for the actual use of the strategic planning process (i.e., AUKLIC model). I coached leaders throughout this period and they were held accountable to finish successfully according to the covenant made. These leaders and boards first completed the process of assessment after drafting strategic plans for their churches and districts for the new church year, which began in November.

Phase four was held for one day. First a RUB evaluated the plan these leaders submitted in light of the characteristics that were indicators of strategic leadership and how they align to the different elements of the plan. Afterward the FOG results group meeting was conducted. Leaders were placed in three groups and were questioned to determine their strategic capacity. The postLIS was also administered to assess the extent to which change had occurred.

The project being tested for effectiveness was used to influence the other two districts, the Caribbean conference and the Wesleyan denomination. Additionally, it was further used to impact change within other non-denominational churches and para-church organizations that are not associated specifically with the Wesleyan church.

Data Analysis

According to Creswell, “[P]reparing and analyzing data for quantitative research consists of scoring the data and creating a codebook, determining the types of scores to use, selecting a computer program, and inputting the data into the program for analysis” (183). The same procedure was followed in the analysis of data and is described accordingly.

A codebook was created to identify the participants of the study represented as PL for *pastoral leaders*; LL for *lay leaders* and DL for *district leaders*. In terms of gender, 1 equals *male* and 2 equals *female*, so a leader who is a male pastor will have a code of PL1.

The scoring data for the pre/postLIS questionnaire based on its construction was accorded to participants’ responses in each category of the questionnaire. Parts 1 and 3 used categorical/nominal scales for which the researcher arbitrarily assigned numbers that make sense. Scores were accorded high marks when the response is positive and conversely a low score for a negative response. Part 2 of the questionnaire used continuous scales to which numbers were pre-assigned representing the value of each scale of 1 to 5 and range from *strongly disagree* to *strongly agree*. A single-item score was used to calculate participants’ responses. Using the results of the questionnaire, I created a composite picture of the leaders’ responses to these questions for the pretest and posttest.

In order to score the data for the RUB, each response category was assigned a numeric score for each stated objective—the more positive the response the higher the assigned number. The summed scores were used for each individual respondent for the

RUB and the FOG questions, which measure the same variable. I used Microsoft Excel software to calculate mean, median, and mode. I compared the results from the pretests and posttests to see if the objective data confirmed the changes that took place where the leaders' skills and knowledge of strategic planning and leadership were concerned.

Ethical Procedures

I assured respondents that their responses would be kept confidential. I did not ask for their names on the surveys in order to not jeopardize their relationship with their churches. I collected the data using a code, and collated all of the surveys to give a blended view rather than identify any one person. After the research was completed in approximately three months, I destroyed the individual surveys and kept the anonymous data electronically for an indefinite period of time, at least until the dissertation was written and approved.

CHAPTER 4

FINDINGS

Problem and Purpose

The days when leaders just *maintain ministry* are gone. Among the leadership of the Caribbean Wesleyan Church, a limitation exists in terms of ministry effectiveness and there are areas that the organization can explore in order to better capture its effectiveness in the twenty-first century and beyond.

The purpose of the research was to measure the changes in the knowledge and skills in order to increase capacity for organizational effectiveness among the leadership in the Western Jamaica District of the Wesleyan Holiness Church through a four-month strategic planning intervention emphasizing the missional, transformational, and spiritual imperatives.

Three research questions guided this study: (1) What knowledge and skills about the importance and effectiveness of strategic leadership emphasizing missional, transformational, and spiritual imperatives characterized the leaders of the Western Jamaica District prior to the leadership seminar? (2) What changes occurred in the leaders' knowledge and skills about the importance and effectiveness of strategic leadership including missional, transformational, and spiritual imperatives among the Leaders of the Western Jamaica District after the leadership seminar? (3) What are the elements of the strategic planning process that demonstrate the capacity for organizational effectiveness for the future?

Participants

The participants were the pastoral and lay leadership of the Wesleyan Holiness Church, Western Jamaica District. Altogether fifty-two participants: thirty pastors and twenty-two lay leaders registered and agreed to participate in this research. However, only forty-six participants, twenty seven pastors and nineteen lay leaders, completed the pretest, attended the actual training, and completed the posttest. Among the pastors and lay leaders who attended the training were three representatives of the District Board of Administration. However, not all senior leaders were available to attend the training and participate in the survey.

The age group of the participants ranged from 20 to 71 years with the majority of the participants being female. The ministry experience of these leaders varied from one to twenty-one years and over.

Demographics of Participants

Part 1 of the preLIS questionnaire was structured to gather socio-demographic characteristics of the respondents. This section covered five areas: years of affiliation with the organization, age group, gender, marital status, and leaders' positions on the district level. The findings are represented in Figures 4.1, 4.2, 4.3, 4.4, and 4.5.

Years of Affiliation. The findings revealed that a greater percentage of respondents (72 percent) have been affiliated with the Western Jamaica District for twenty-one years and over; 6 percent of the leaders have been affiliated for five years, fifteen years, and twenty years respectively; 10 percent have been affiliated for ten years (see Figure 4.1).

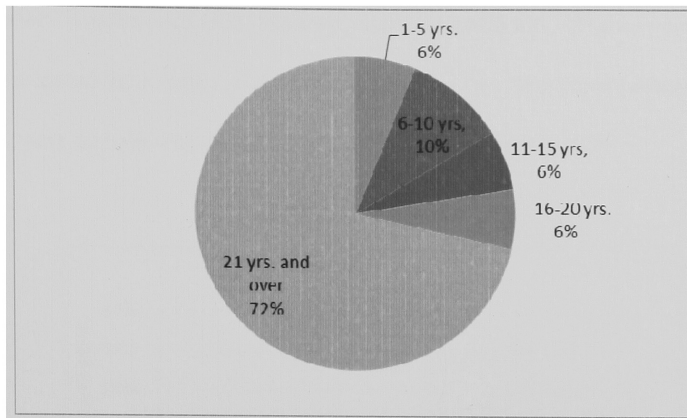


Figure 4.1. Years of affiliation with Western Jamaica District.

Age Group. Respondents' choice of age range varied in four categories, 20-30, 31-50, 51-70, and 71 and above. The findings showed that 10 percent of the leaders were less than 30 years of age, while the largest percentage of the leaders (42.86 percent) were between 31-50 years old. Close to this range were those leaders within the 51-70 years range, which altogether totaled 40.82 percent (see Figure 4.2).

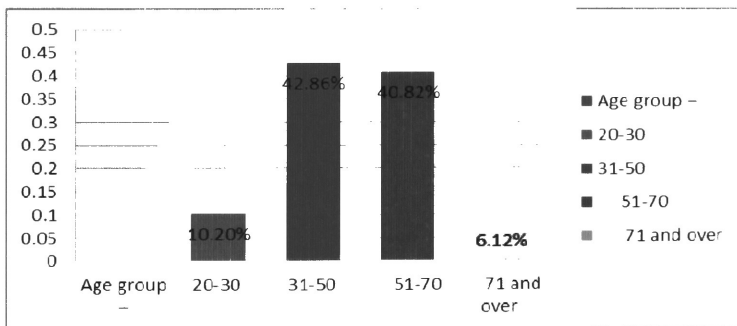


Figure 4.2. Age groups of respondents.

Gender. The findings from the respondents showed that a higher percentage of females participated than males. The findings revealed that fifty-three percent of the respondents were female while 47 percent were male (see Figure 4.3).

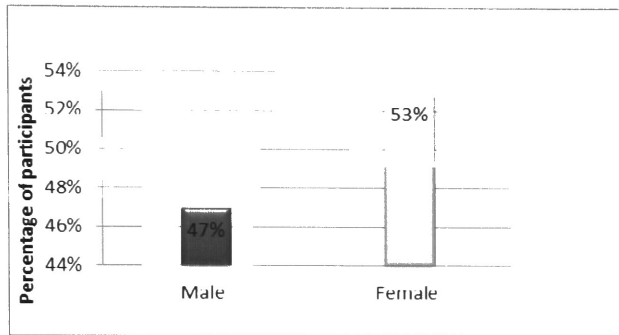


Figure 4.3. Gender of respondents.

Marital status. The findings showed that 59.18 percent of leaders were married, while 30.61 percent were single. In addition, 2.04 percent were either widows or widowers (see Figure 4.4).

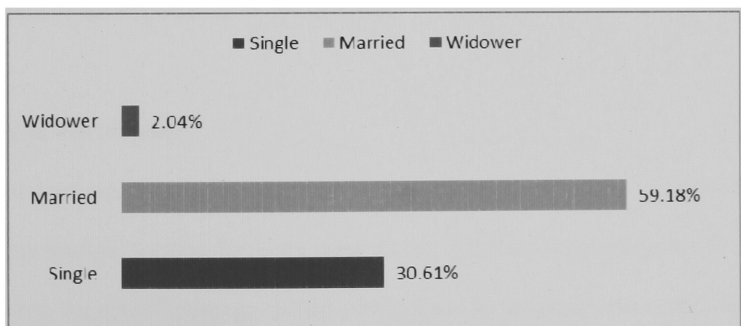


Figure 4.4. Marital status of leaders.

Leaders' position in district. The position of leaders on the district was represented by each respondent identifying with one of the following: superintendent/assistant, pastor, board member, lay leaders, departmental leader, and zone coordinator. The findings showed that the largest representation of leaders was among the pastors (P) with 57.19 percent. Next were those leaders who represented the lay leadership (LL) of the district with 24.49 percent and then the board members (BM) and zone coordinators (ZC) with 10.20 percent and 8.16 percent, respectively (see Figure 4.5).

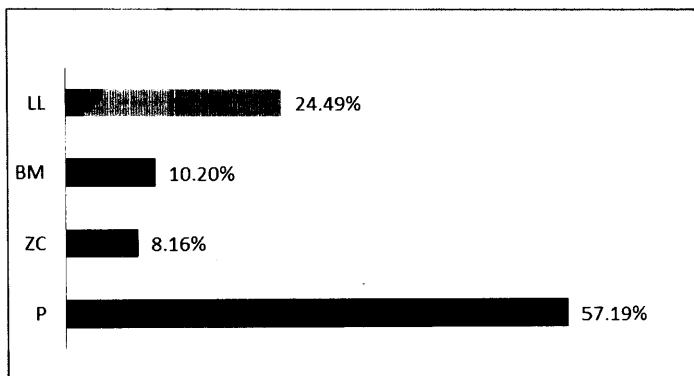


Figure 4.5. Leaders' position in the district.

Summary of Participants

The participants of the study were spread across twenty-seven pastors and nineteen lay leaders, totaling forty-six participants. All forty-six participants participated in the pretest, the actual training, and the posttest and focus group. However, only twenty-three pastors were required to present strategic plans for their churches. Of the

twenty-seven pastors, four did not present strategic plans as these were assistant pastors and needed the senior pastor to implement.

Research Question #1

Research Question 1 examined the knowledge and skills about the importance and effectiveness of strategic leadership emphasizing missional, transformational, and spiritual imperatives characterized the Leaders of the Western Jamaica District possessed prior to the leadership seminar. The instrument used to collect data was the preLIS questionnaire containing inquiries that responded exactly to this research question. The questionnaire was divided into three parts, with parts two and three structured directly to respond to the research question. Part two of the questionnaire used a Likert scale, while part three contained open-ended questions. The responses in part two ranged from 0 to 5 for each question throughout the thirteen questions. The range used was based on five possible answers to each question: 5—strongly agree, 4—agree, 3—neutral/don't know, 2—disagree, and 1—strongly disagree. Therefore, the results were based in the score ranking of 5—strongly agree to 1—strongly disagree.

Part I Pretest Results on Elements of Strategic Planning and Importance of Strategic Leadership (Questions 16-18)

Table 4.1 reveals pretest results on the aspect of strategic planning and leadership, its importance and effectiveness. Questions 6-15 address the components of strategic planning including vision, core values, mission, use of data, goal setting and priorities, and performance measures leading to efficiency and effectiveness. Questions 16-18 address the importance of strategic leadership. Results are expressed by the respondents who chose one of the forced choices (strongly disagree, disagree, agree, and strongly

agree) and the participants who opted out of the question (neutral choice) are not included in the aggregates of disagree (disagree and strongly disagree) or agree (agree and strongly agree.)

Question 6 addressed organizational vision results with 84.78 percent of the participants indicating that the churches they represent do not have a clear vision, and only 10.87 percent revealed that their institution has a clear vision. Question 7 dealt with the core values of the organization with results, showing 45.66 percent disagreeing that value issues are often discussed in the organization while 34.78 percent agreed. The participants' responses regarding Question 8 revealed 47.82 percent indicated the current mission statement of the organization reflects clearly what the organization does, for whom and why the mission is important, while 30.44 percent were in disagreement. Questions 9 and 10 examined the use of SWOT within the organization and 70 percent and 76 percent respectively of the participants disagreed that the organization regularly reflected on itself using SWOT and used the data to guide planning and developing strategy, while only 10.87 and 4.34 percent respectively agree. As related to organizational goals in Question 11, 71.73 percent of participants disagreed that the organization has clear goals and objectives for what the church wants to achieve, and 21.74 percent agreed.

Question 12 dealt with the issue of prioritizing whereas 58.69 percent of participants disagreed that the organization finds making priorities easy, while 28.26 percent agreed. Questions 13 and 14 address the matter of assessment within the organization as well as leaders'/pastors' performance. Participants' responses indicated

67.39 and 60.86 percent respectively disagreed that the organization has clear indicators for assessment, and 23.92 and 30.44 percent agreed.

In terms of organizational structure. Question 15, 60.87 percent of participants disagreed that the organizational structure makes sense in terms of efficiency and effectiveness, and 23.91 percent agreed. Questions 16, 17, and 18 addressed the use of strategic planning within the church with 86.96 percent of participants indicating that an organization does not need strategic planning to be successful and only 10.87 percent indicating otherwise. Similarly, 67.83 percent agree that the church's calendar of events is adequate planning while 27.83 percent indicated the opposite. Question 18 revealed that 50 percent of participants disagreed that constituents follow a formal process of strategic planning or informal process related to how they lead the church or their personal lives as leaders, and 39.13 percent agreed.

Concerning the elements of strategic planning, the mean of 6-15 was expressed as Disagree/Agree with 62.61 and 23.70 percent, respectively. While on the matter of the importance of strategic leadership, the measure of central tendency among participants showed the mean of 16-18 expressed as disagree/agree with 29.57 and 64.64 percent (see Table 4.1).

Table 4.1. Part I Pretest Results on Elements of Strategic Planning and the Importance of Strategic Leadership

Questions	Elements of Strategic Planning					
	# Answer	SD %	D %	N %	A %	SA %
6. The organization has a clear vision of what it wants to achieve and there is consensus around this vision	41 of 46	63.04	21.74	4.35	6.52	4.35
7. Value issues are often discussed in the organization and there is agreement on the Core values of the organization	30 of 46	19.57	26.09	19.57	32.61	2.17
8. The current mission statement of the organization reflects clearly what the organization does, for whom, and why it is important	24 of 46	15.22	15.22	21.74	34.78	13.04
9. The organization regularly reflects on its strengths and weaknesses and on the opportunities and threats (SWOT) in the environment.	41 of 46	50.00	19.57	19.57	10.87	0
10. The organization uses the data garnered through the use of the SWOT analysis to guide its planning and developing of strategy	44 of 46	54.35	21.74	19.57	2.17	2.17
11. The organization has clear goals and objectives for what it wants to achieve	36 of 46	41.30	30.43	6.52	21.74	–
12. The organization finds it easy to prioritize making a distinction between what it must do and what it should do and what it would like to do	33 of 46	30.43	28.26	13.04	28.26	–
13. The organization has clear indicators by which it measures the impact of its work	36 of 46	30.43	36.96	8.69	19.57	4.35
14. The organization has clear indicators by which it measures the performance of its Leaders/pastors	32 of 46	30.43	30.43	8.70	26.09	4.35
15. The way in which the organization is structured makes sense in terms of efficiency and effectiveness	35 of 46	28.26	32.61	15.22	21.74	2.17
Mean of 6-15 expressed as Disagree/Agree		62.61%			23.70%	

Table 4.1. Part I Pretest Results on Elements of Strategic Planning and the Importance of Strategic Leadership, cont.

Questions	Importance of Strategic Leadership					
	# Answer	SD %	D %	N %	A %	SA %
16. An organization does not need strategic planning to make it successful	40 of 46	6.52	4.35	2.17	58.70	28.26
17. Each year our church makes a calendar of activities that we carry out; that is adequate planning	43 of 46	6.09	21.74	4.34	32.61	35.22
18. We follow a formal process of strategic planning or informal process related to how we lead the church or our personal lives as leaders	28 of 46	30.43	19.57	10.87	34.78	4.35
Mean of 16-18 expressed as Disagree/Agree		29.57%			64.64%	

Part II Pretest Results on Open-Ended Responses Assessing Leaders' Skills and Knowledge of Strategic Planning and Leadership (Questions 19-26)

This section constituted part three of the questionnaire and was structured to accommodate participants' thoughts as expressed through their responses to the open-ended questions on their skills and knowledge of strategic planning and leadership.

Table 4.3 addresses questions 19-20, which examined leaders' strategic leadership qualities, and questions 21-26, which examined leaders' understanding and use of strategic planning. A qualitative analysis was done that resulted in the following themes with these percentages of participants indicating these responses.

Strategic leadership skill (questions 19 and 19b). The responses regarding the skills and knowledge of the leaders as they related to strategic leadership varied based on their understanding of these terms. Illustratively, in response to the question, "Would you say you possess strategic leadership qualities?" (question 19), 65 percent of participants

answered positively, indicating they possess strategic leadership skills while 26 percent said they do not. Finally, 9 percent stated that they were unsure.

Participants were further asked to list a few of these qualities (question 19b). Again the responses varied: 48 percent of participants were unable to list these qualities with responses such as “not sure what these are,” “don’t know what these are,” “not able to,” and “wish I could.” The responses of the other 52 percent of participants have one or more words or phrases that related to strategic leadership terminology.

Use of strategic team (question 20). Leaders were questioned about the use of a strategic team for planning. The results revealed that 58 percent of leaders were engaged in planning but with the use of their local boards, but 33 percent answered negatively and 9 percent did not know what a strategic leadership team is.

Evidences that leaders and members are clear about organization’s vision, mission, and core values (question 21). The responses of 85 percent of leaders on the pretest stated, “There were no evidences,” that leaders and members were clear about the organization’s vision, and core values. In addition, 15 percent of leaders indicated they were uncertain and lacked knowledge of such. However, concerning the mission, 32 percent of the leaders showed evidence that leaders and members were clear about the organization’s mission, while 53 percent stated, “There were no evidences.”

Leaders’ ability to identify vision, mission, and core values (question 22). In relation to leaders’ ability to identify vision, mission, and core values, 100 percent of respondents were unable to identify vision and core values. Concerning the mission, 32 percent were able to identify the same, 53 percent stated that they were unable to identify

the mission, while 15 percent of the leaders were uncertain and made statements such as, “I am not sure what these are,” or, “have no knowledge of these.”

Importance of strategic leadership to the church (question 23). The pretest results revealed that 65 percent of leaders believed strategic leadership is important but not for the church, with varying rationale given such as, “It is a secular leadership and should not be mixed with spiritual matters,” and, “Only spiritual leadership must be used within the church, since the church is a spiritual organization.” Likewise, 13 percent believed strategic leadership is not important with the rationale that “it is not needed,” “leaders should depend on the Holy Spirit for his guidance instead of borrowing from the world,” while twenty-two percent of the leaders said they do not know what strategic leadership is:

Leaders’ knowledge and use of strategic planning (questions 24-26). The pretest findings of question 24 revealed that 70 percent of the respondents stated that the leaders of the Wesleyan Church have never engaged in strategic planning, while the remaining 30 percent admitted they do not know what strategic planning is. Likewise, the pretest findings of Question 25 concerning what strategic thinking and planning tools leaders used for planning and implementation revealed that 100 percent of the leaders expressed not knowing what these are.

In Question 26, participants during the pretest were asked to say why they think leaders and churches should engage in strategic planning, again the responses were similar with few variation: 16 percent of participants said they did not know, while 84 percent stated they did not know what strategic planning is but that all planning is important (see Table 4.2).

Table 4.2. Part II Pretest Results—Open-Ended Responses Assessing Leaders' Skills, Knowledge and Use of Strategic Planning and Leadership (Qs 19-26)

Themes	% Respondents	Supporting Words/Phrases
19. Strategic leadership qualities	65 stated, "Yes"	I do possess these qualities"
	26 stated, "No"	"I do not"
	9 stated, "Unsure"	"I am not sure," "I doubt it"
	48 unable to	"Not sure what these are," "don't know what these are" "not able to," "wish I could"
19b. Ability to List Qualities		Use of words/phrases such as: "prioritize", "goal setting", "organizing", "ability to plan and execute", "setting objectives" etc.
	52 tried	"I used local Board"
	58 "yes"	
20. Use of SLT	33 "no"	"Don't have one"
	9	"Don't know what this is"
		"There are absolutely no evidences that leaders and members are clear about them" "never heard any mention of them"
21. Evidences that leaders and members are clear about vision, core values and mission	85 stated "none"	"I am not sure if there ever was any" "uncertain", "unsure"
	15 uncertain	"There is none" "Cannot identify something that is not there" "Hard to identify these, they were never mentioned in the 100 yrs.
	100 unable to identify vision and core values;	Of our existence" "I have never seen or heard any mention of them."
		They stated the mission statement
22. Ability to identify vision, core values and mission	53 unable to identify mission	"uncertain" not sure about any"
	32 able to identify mission	
	15 unsure about mission	"It is secular leadership and should not be mixed with spiritual matters" "Only spiritual leadership must be used in the church, since the church is a spiritual organization."
	65 important but not for the church	
23. Importance of SL to church		"It is not needed" "Leaders should depend on the Holy Spirit for his guidance instead of borrowing from the world.
	13 not important	"I don't know what is strategic leadership so I can't say if it is important for the church" I don't know"
	22 don't know	"Not ever once since my 30 years in the organization" They only have board meetings, where they do the same thing year after year" "They never do" they have not engaged in any" "Granted we are talking about the Wesleyan church they never had"
	70 Never	"I have never heard of the term" Don't know what that is"
24. Use of strategic planning	30 Don't know	
		Don't know what these are" "never heard of them" "We generally prayed and followed the leading of the Holy Spirit,"
25. Strategic thinking & planning tools	100 None	Never heard of the term, however all planning is important, you know what you want to achieve and how to achieve it.
	84 Don't know what is SP	
26. Reason to engage in SP	16 Don't know why	

Interpretation of significant findings on pretest results on elements of strategic planning and leadership its importance to organizational effectiveness (questions 6-18). Figures 4.1 and 4.2 (see p. 141) address part I (questions 1 and 2) as pertaining to participants' years of affiliation with the district as well as their age group, showing that the Western Jamaica District is a very mature district both in terms of the age of the leaders as well as in leadership experience. Figure 4.1 showed the highest percentage of respondents that have been affiliated with the Western District for over twenty-one years was 72 percent. Figure 4.2 showed the age group of the respondents with the highest percentage of leaders (43 percent) was among the 31-50 age groups, close to this, 41 percent of leaders were among the 51-70 age groups. Altogether, 84 percent of the leaders were between 31-70 years of age.

Tables 4.1 and 4.2 respectively (see pp. 147 and 151) address parts II and III of the questions (#s 6-26). Table 4.1 addresses questions 6-18, which examined the elements of strategic planning and leadership and their importance to organizational effectiveness. Table 4.2 addresses questions 19-26, which examined leaders' skills and knowledge of strategic leadership and strategic planning. The following observations were made based on the highest percentage reflected among the questions.

Table 4.1 showed that the component of vision (#s 6, 21, and 22) with the highest percentage of leaders (84.78 percent) disagreeing that their organizations have a clear vision of what it wants to achieve and that consensus exists around that vision. Table 4.2 also shows the highest percentage reflecting on the questions that dealt with vision and core values (#s 21 and 22), that is, 85 percent of leaders stated a lack of evidence that leaders and members were clear about vision and values, and 100 percent of the leaders

were unable to identify them. Additionally, questions (#s 9 and 10) indicates that 70 to 76.09 percent of the leaders said that the organization neither regularly reflected on itself using SWOT nor used the data to guide planning and developing strategy.

Tables 4.1 and 4.2 address the importance of strategic planning (#s 16, 17, 24-26): 87 percent of the leaders stated that organizations do not need strategic planning to make them successful, and 67.83 percent believed the calendar of activities made by churches each year is adequate planning. The findings also revealed that seventy percent of respondents stated leaders and churches have never engaged in strategic planning; 100 percent of the leaders showed a lack of knowledge of strategic planning tools; 84 percent, while agreeing with the importance of planning, indicated they did not know what strategic planning is.

Table 4.1 shows some marginal results in those areas that leaders with the highest percentage were in disagreement: the area of goals and objectives (#11) with 71.73 percent, strategic priorities (#s 12-13) with 58.69 to and 67.39 percent, and organizational structure (# 15) with 60.87 percent. Table 4.2 reveals observations made regarding the importance of strategic leadership to the church (# 23) with 65 percent of the leaders expressing its importance but not for the church (see pp. 147 and 151).

Research Question #2

Research question #2 assessed what changes occurred in leaders' knowledge and skills about the importance and effectiveness of strategic leadership, including missional, transformational, and spiritual imperatives among the leaders of the Western Jamaica District after the leadership seminar. The postLIS questionnaire was administered after leaders received training and would have completed their strategic plans. The

questionnaire was the same as that used in the pretest and covered two broad areas. Table 4.3 shows posttest results for part I, which examined the participants' responses to the elements of strategic planning and leadership and their importance to organizational effectiveness (#s 6-18). Table 4.4 (see p. 160) shows posttest results for part II, which revealed open-ended responses of participants' skills and knowledge of strategic leadership (#s 19-26).

Part I Posttest Results on Elements of Strategic Planning and Leadership and Its Importance to Organizational Effectiveness (Question 6-18)

Table 4.3 shows posttest results of participants after three days training. Questions 6-15 addressed the components of strategic planning, including vision, core values, mission, use of data, goal setting and priorities, and performance measures leading to efficiency and effectiveness. Questions 16-18 addressed the importance of strategic leadership. Results were expressed by the respondents who chose one of the forced responses (i.e., strongly disagree, disagree, agree, and strongly agree), and the participants who opted out of the question (neutral choice) are not included in the aggregates of disagree (i.e., disagree and strongly disagree) or agree (i.e., agree and strongly agree).

Question 6 addressed organizational vision with the posttest results showing a significant shift with 85 percent of the participants indicating that the church they represent has a clear vision and only 2 percent revealing there was no clear vision for their institution. Question 7 dealt with the core values of the organization with results showing 77 percent of participants indicating that value issues are often discussed in the organization and 17.78 percent disagreed.

The participants' responses to question 8 revealed 94.44 percent indicated that the current mission statement of the organization reflects clearly what it does, for whom, and why it is important, while only 5.56 percent were in disagreement.

Questions 9 and 10 examined the use of SWOT within the organization, and 75.56 and 75.55 percent, respectively, of the participants indicated that the organization had regular reflection using SWOT and used the data to guide planning and developing of strategy, while only 18.89 percent equally disagreed on both questions.

As related to organizational goals in question 11, a significant percent of participants, 92 percent, indicated that their churches have clear goals and objectives for what they want to achieve. Only 8 percent indicated no clear goals or objectives were in place for their churches. Question 12 revealed that 87 percent of participants agreed that the organization finds prioritizing easy, while 2 percent revealed that their institution does not deal with the issue of prioritizing.

Questions 13 and 14 addressed the matter of assessment and evaluation within the organization as well as leaders/pastors performance, participants' responses indicated 76 and 67 percent, respectively, agree that the organization has clear indicators for assessment, and 13 and 22 percent, respectively, disagree.

In terms of organizational structure, question 15, 89 percent of participants indicated that the organizational structure makes sense in terms of efficiency and effectiveness, and 11 percent disagreed. Questions 16, 17 and 18 addressed the use of strategic planning within the church. The results showed all 100 percent of participants indicated that an organization needs strategic planning to be successful. Similarly, all 100 percent of participants indicated that the church's calendar of events is not adequate

planning. Question 18 revealed that 94 percent of participants agreed that they follow a formal process of strategic planning or informal process related to how they lead the church or their personal lives as leaders, and none disagreed.

Concerning the elements of strategic planning, the mean of Questions 6-15, was expressed as disagreeing with 12 percent, while those leaders who agree were 82 percent. On the matter of the importance of strategic leadership, the measure of central tendency among participants showed the mean of Questions 16-18 was expressed as 67 percent who Disagree and 31 percent Agree.

Table 4.3. Part I Posttest Results on Elements of Strategic Planning and Importance of Strategic Leadership (Qs 6-18)

Elements of Strategic Planning						
Questions	# Answer	SD %	D %	N %	A %	SA %
6. The organization has a clear vision of what it wants to achieve and there is consensus around this vision	41 of 46	–	2.22	12.78	46.11	38.89
7. Value issues are often discussed in the organization and there is agreement on the Core values of the organization	38 of 46	10.00	7.78	5.56	48.89	27.78
8. The current mission statement of the organization reflects clearly what the organization does, for whom, and why it is important	44 of 46	–	5.56	11.11	38.89	44.44
9. The organization regularly reflects on its strengths and weaknesses and on the opportunities and threats (SWOT) in the environment.	37 of 46	11.11	7.78	11.11	47.78	27.78
10. The organization uses the data garnered through the use of the SWOT analysis to guide its planning and developing of strategy	37 of 46	11.11	7.78	5.56	42.22	33.33
11. The organization has clear goals and objectives for what it wants to achieve	43 of 46	–	7.78	7.22	46.11	38.89
12. The organization finds it easy to prioritize making a distinction between what it must do and what it should do and what it would like to do	41 of 46	–	2.22	11.11	44.44	42.22
13. The organization has clear indicators by which it measures the impact of its work	37 of 46	5.56	7.78	11.11	47.78	27.78
14. The organization has clear indicators by which it measures the performance of its Leaders/pastors	34 of 46	11.11	11.11	11.11	38.89	27.78
15. The way in which the organization is structured makes sense in terms of efficiency and effectiveness	42 of 46	5.56	5.56	0	44.44	44.45
Mean of 6-15 expressed as Disagree/Agree			12			82
Importance of Strategic Leadership						
16. An organization does not need strategic planning to make it successful	46 of 46	88.89	11.11	–		–
17. Each year our church makes a calendar of activities that we carry out; that is adequate planning	46 of 46	66.67	33.34	–	–	–
18. We follow a formal process of strategic planning or informal process related to how we lead the church or our personal lives as leaders	44 of 46	0	–	5.56	44.44	50.00
Mean of 16-18 expressed as Disagree/Agree			67			31

Part II Posttest Results on Open-Ended Responses Assessing Leaders' Skills and Knowledge of Strategic Planning and Leadership (Questions 19-26)

This section constitutes part III of the questionnaire and is structured to accommodate participants' thought as expressed through their responses to the open-

ended questions on their skills and knowledge of strategic planning and leadership after the leadership training. Table 4.4 (#s 19-26) shows how leaders understood strategic planning, as well as the importance and use of strategic planning within their churches/organizations. The questions also tested their ability to identify the organization's vision, mission, and core values. A qualitative analysis resulted in the following themes and response percentages.

Strategic leadership skills (questions 19 and 19b). In response to the question, "Would you say you possess strategic leadership qualities?" (# 19), 100 percent of participants said they do possess strategic leadership skills, a significant change in response from the pretest. Similarly, participants were further asked to list a few of these qualities (# 19b). Again the responses resulted in 100 percent of participants being able to list them.

Use of strategic team (question 20). Leaders were questioned about their use of a strategic team for planning. After the leadership seminar, the posttest revealed an increase in participants' responses to the use of a strategic team for planning to 85 percent. While 15 percent did not implement any planning, 6 percent of those who did not indicated using a local board for all planning.

Evidences that leaders and members are clear about organization's vision, mission and core values and identification of them (questions 21 and 22). These findings were dramatically altered after the training. The posttest was administered, and the responses revealed that only 15 percent of the leaders showed no evidence that leaders and members were clear about vision, mission, and core values or were able to identify them, while 85 percent of participants indicated evidence that leaders and

members are clear about organizational vision, mission, and core values equally and were able to identify them.

Importance of strategic leadership to the church (question 23). After the training, the posttest showed a significant shift in relation to the importance of strategic leadership to the organization. All 100 percent of participants stated that strategic leadership is very important.

Questions 24, 25, and 26 examined the leaders' knowledge and use of strategic planning after the training. The posttest results showed that 85 percent of respondents indicated using strategic planning for the first time, while only 15 percent never engaged in strategic planning. Likewise, question 25 revealed that after the training, 85 percent were able to identify the strategic thinking and planning tools they used for planning and implementation based on their knowledge from the training, and 15 percent were unable to do so as the senior pastors did not implement those strategies.

In question 26, participants were asked to say why they think leaders and churches should engage in strategic planning. The responses were similar with few variations. After the training the responses changed to include all 100 percent of participants in support of leaders engaging in strategic planning, with the most common response being, "It allowed for effectiveness, and answered the questions of who we are, where we want to go, and how to get there."

Table 4.4. Posttest Results of Part II—Open-Ended Responses Assessing Leaders' Skills and Knowledge of Strategic Planning and Leadership (Qs 19-26)

Themes	Respondents %	Supporting Words/Phrases
19. Strategic leadership qualities	100 stated "Yes"	"I do possess these qualities"
19b. Ability to list qualities	100 listed	"Ability to develop vision, assess environment, act and think strategically etc." "I am able to assess my environment, develop strategy etc."
	85 "yes"	"The SLT was chosen by the Board"
20. Use of SLT	6 No	"Church is too small, so I used the Local Board"
	9 No	My Pastor did not implement
		"Vision Sunday was launched where the pastor presented the strategic plan for the church"
21. Evidences that leaders and members are clear about vision, core values and mission	85	"These are written up on large banners and placed on the walls of the church." "All the plans of the church are aligned with them."
	15 no evidence	"Senior Pastor did not implement"
22. Ability to identify: vision, core values and mission	85 were able to identify vision mission and core values;	They stated them
	15 unable to	There is none, pastor did not implement
		"It guides the church in a strategic direction so that its goals and objectives are realized."
23. Importance of strategic leadership to the church	100 very important	"It will enhance the effectiveness of the church thus allowing it to remain relevant in a changing world" "It is the only way the church can be effective in the 21 st century"
	85 just started	"It is the best thing that has ever happened to the Wesleyan church." "This is our first time and we will definitely continue."
24. Use of strategic planning	5 did not	"Sadly, pastor did not implement so we never did." "When we change present leadership we will"
		"Unfortunately, the leaders at the most senior level did not embrace this training, they did not even attend, as such they do not."
25. Strategic thinking & planning tools	85 stated what tools they used	SWOT analysis, AUKLIC model for strategic planning, as well as Action Plan we learned at the training seminar."
	15 did not	"did not get a chance to use any." "pastor did not implement"
26. Reason to engage in SP	100 gave reasons why leaders should engage in Strategic Planning	"It allowed for effectiveness, and answered the questions of who we are, where we want to go and how to get there."

Interpretation of significant findings on posttest results on elements of strategic planning and leadership and its importance to organizational effectiveness (questions 6-26).

Tables 4.3 (#s 6-18) and Table 4.4 (# 19-26) address parts I and II of the questions. These sections examined the elements of strategic planning and leadership and their importance to organizational effectiveness. The following observations were made based on the highest percentage reflected among the questions after the three days leadership training.

Table 4.3 reveals that the highest percentage of leaders, 85 percent and 83 percent, indicated the organization has a clear vision and mission of what it wants to achieve and that consensus is around that vision (#s 6 and 7). Table 4.4 also shows the highest percentage reflected on the questions that dealt with vision and core values (#s 21 and 22), where 85 percent of participants stated the evidence that leaders and members were clear about the organization's mission, vision, and core values and were able to identify them.

Table 4.3 showed that 76 percent of the leaders responded that the organization used regular reflection using SWOT (# 9) and used the data to guide planning and development of strategy (# 10). Similarly, 76 percent revealed clear indicators by which the organization measures the impact of its work as well as leaders' performance (#s 13 and 14).

Tables 4.3 and 4.4 address the importance of strategic planning and leadership (#s 16-17, 19, 23-26): The posttest revealed a revolutionary change in terms of participants' responses, showing 100 percent in the following areas: (# 16) organizational needs for

strategic planning to make it successful, (# 17) the calendar of events made by the church inadequate for planning, (# 19) strategic leadership qualities of leaders, (# 23) the importance of strategic leadership for the church, and (# 26) leaders' and churches' need to engage in strategic planning to ensure effectiveness. In questions 24 and 25, 85 percent of respondents stated leaders and churches have engaged in strategic planning for the first time and as such were able to indicate the tools they used, all reflected on Table 4.4.

Table 4.3 (see p. 157) shows some marginal results in those areas where leaders with the highest percentage were in agreement: goals and objectives (# 11) with 85 percent, strategic priorities (# 12) with 87 percent, and organizational structure (# 15) with 89 percent.

Comparative Analysis of Pre and Posttest Results—Part I (questions 6-18).

Table 4.5 presents a comparison of the summarized findings from the pretest and posttest of Part II (#s 6-18) of the questionnaire. The results from the pretest were compared to the posttest and indicated that after the seminar an increased agreement of the mean of 82 percent in questions 6-15, which address the components of strategic planning, including vision, core values, mission, use of data, goal setting and priorities, and performance measures leading to efficiency and effectiveness in comparison to 24 percent in the pretest. Correspondingly, the findings revealed that an overall average of 59 percent gain occurred in agreement in questions 6-15.

As related to questions 16-18, the results revealed a very large shift from disagree to agree in the posttest. A significant shift occurred in questions 16 and 17 as they related to the importance of strategic planning for the success of the organization, which showed 100 percent of participants indicating its importance, as opposed to the pretest results of

98 percent and 96 percent respectively indicating it is not important. Question 18 also showed a very outstanding shift from 39 percent in the pretest to 94 percent in the posttest responses, indicating that a formal/informal process of strategic planning is followed as relating to the church or the leader's life. Altogether the mean of Questions 16-18 expressed as Disagree totaled 67 percent in comparison to 30 percent in the pretest. From the pretest to posttest a shift of 78 percent occurred.

Table 4.5. Comparative Analysis of Pretest and Posttest Results—Part I (Qs 6-18)

Questions	#Respondents		SA+A %	SD+D %	SA+A %	SD+D %	% Gain from Pre to Post
	Pre	Post	Pre	Pre	Post	Post	
6	41 of 46	41 of 46	11	85	85	2	76
7	30 of 46	38 of 46	35	46	77	18	42
8	24 of 46	44 of 46	48	30	83	6	46
9	41 of 46	37 of 46	11	70	76	19	64
10	44 of 46	37 of 46	4	76	76	19	72
11	36 of 46	43 of 46	22	72	85	8	70
12	33 of 46	41 of 46	28	59	87	2	59
13	36 of 46	37 of 46	24	67	76	13	54
14	32 of 46	34 of 46	30	61	67	22	37
15	35 of 46	42 of 46	24	61	89	11	65
16	40 of 46	46 of 46	87	11	–	100	87
17	43 of 46	46 of 46	68	28	–	100	93
18	28 of 46	44 of 46	39	50	94	–	55
Overall avg summary of disagree & agree	Questions 6-15		24	63	82	12	59
	Questions 16-18		65%	30%	31%	67%	78%

Comparative analysis of pre and posttest results of part II (questions 19-26).

Table 4.6 represents a comparison of the findings from the pre- and posttest relating to

part III, covering questions 19-26. Notably from the findings is the outstanding shift that occurred after the training in all questions. Illustratively the pretest showed some measure of doubt in terms of participants, indicating what strategic leadership qualities they had, expressed as, “I am not sure,” or, “I doubt it.” After the training participants were able to list them (# 19) when all 100 percent of participants indicated with certainty they had strategic leadership qualities.

Similarly, the pretest results showed that no participants had ever used a strategic leadership team for planning, nor had they heard of the term before based on the responses given in question 20. The posttest results indicated a dramatic change of 85 percent of participants using a strategic leadership team for planning. Whereas in questions 21 and 22, 85 and 100 percent, respectively, of participants were unable to state evidences as well as identify that leaders and members are clear as they relate to vision, mission, and core values in the pretest, the posttest showed 85 percent stated these evidences, while 15 percent could not because of non-implementation by senior leaders.

The pretest findings on questions 23-26, as they relate to the importance of strategic leadership and planning, indicated a drastic shift in terms of participants’ responses. All 100 percent of the participants expressed the importance of strategic leadership and planning in the organization for effectiveness. The change was evidenced in their pretest responses: “It is secular leadership and should not be mixed with spiritual matters,” to their posttest responses, “It guides the church in a strategic direction so that its goals and objectives are realized,” and, “It will enhance the effectiveness of the church thus allowing it to remain relevant in a changing world.”

Table 4.6. Comparative Analysis of Pre- and Posttest Results—Part II (Qs 19-26)

Themes	Respondents %	Respondents %	Supporting Words/Phrases	
	Pretest	Posttest	Pretest	Posttest
19. Strategic leadership qualities	65 stated "Yes"	100 stated "Yes"	"I do possess these qualities"	"I do possess these qualities"
	26 stated "No"		"I do not"	
	9 stated "Unsure"		"I am not sure," "I doubt it"	
19b. Ability to list qualities	48 unable to	100 listed	"Not sure what these are," "don't know what these are," "not able to," "wish I could"	"Ability to develop vision, assess environment, act and think strategically etc." "I able to assess my environment, develop strategy etc."
	52 tried		Use of words/phrases such as: "prioritize", "goal setting", "organizing", "ability to plan and execute", "Setting objectives" etc.	
	58 "yes"	85 "yes"	"I used local Board"	"The SLT was chosen by the Board"
20. Use of SLT	33 "no"	6 No	"Don't have one"	"Church is too small, so I used the Local Board"
	9	9 No	"Don't know what this is"	My Pastor did not implement
21. Evidences that leaders and members are clear about vision, core values and mission	85 stated "none"	85 there are evidences	"There are absolutely no evidences that leaders and members are clear about them" "never heard any mention of them"	"Vision Sunday was launched where the pastor presented the strategic plan for the church" These are written up on large banners and placed on the walls of the church."
	15 uncertain		"I am not sure if ever was any" there	"All the plans of the church are aligned with them."
		15 no evidence	"uncertain", "unsure"	"Senior Pastor did not implement"
22. Ability to identify: vision, core values and mission	100 unable to identify vision and core values;		"There is none" "Cannot identify something that is not there" "Hard to identify these, they were never mentioned in the 100 yrs. Of our existence" "I have never seen or heard any mention of them."	
	53 unable to identify mission		They stated the mission statement	
	32 able to identify mission	85 were able to identify vision mission and core values		They stated them
		15 unable to		There is none, pastor did not implement
23. Importance of strategic leadership to the church	15 unsure about mission		"uncertain" "not sure"	
	65 important but not for the church		"It is secular leadership and should not be mixed with spiritual matters" "Only spiritual leadership must be used in the church, since the church is a spiritual organization."	"It guides the church in a strategic direction so that its goals and objectives are realized."
		100 very important	"It is not needed"	"It will enhance the effectiveness of the church thus allowing it to remain relevant in a changing world"
	13 not important		Leaders should depend on the Holy Spirit for his guidance instead of borrowing from the world.	"It is the only way the church can be effective in the 21 st century"
	22 don't know		"I don't know what is strategic leadership so I can't say if it is important for the church" "I don't know"	

Table 4.6. Comparative Analysis of Pre and Posttest Results Part II Quest. 19-26, cont.

Themes	Respondents %	Respondents %	Supporting Words/Phrases	Supporting Words/Phrases
	Pretest	Posttest	Pretest	Posttest
24. Use of strategic planning	70 Never	85 just started	"Not ever once since my 30 years in the organization" They only have board meetings, where they do the same thing year after year" "They never do" they have not engaged in any" "Granted we are talking about the Wesleyan church they never had"	"It is the best thing that has ever happened to the Wesleyan church." "This is our first time and we will definitely continue."
	30 Don't know	15 did not	"I have never heard of the term" Don't know what that is"	"Sadly, pastor did not implement so we never did." "When we change present leadership we will" "Unfortunately, the leaders at the most senior level did not embrace this training, they did not even attend, as such they do not "
25. Strategic thinking & planning tools	100 None	85 stated what tools they used		SWOT analysis, AUKLIC model for strategic planning, as well as Action Plan we learned at the training seminar."
		15 did not	Don't know what these are" "never heard of them" "We generally prayed and followed the leading of the Holy Spirit."	"did not get a chance to use any." "pastor did not implement"
26. Reason to engage in SP	84 Don't know what is SP		Never heard of the term, however all planning is important, you know what you want to achieve and how to achieve it.	
	16 Don't know why	100 gave reasons why leaders should engage in strategic planning		"It allowed for effectiveness, and answered the questions of who we are, where we want to go and how to get there."

Research Question #3

Research Question 3 examined the elements of the strategic planning process that demonstrated the capacity for organizational effectiveness among the leadership of the Western Jamaica District of the Wesleyan Holiness Church.

In order to answer this question, a RUB was used to evaluate the strategic plans that the leaders presented based on their implementation of the strategic planning process four months after the training. Additionally, a FOG session was held with the leaders to examine their strategic planning capacity. An outsider conducted this session to remove all potential biases with the leaders' responses.

Rubric Assessment of Strategic Plans

Table 4.7 showed what elements of the strategic planning process demonstrated the capacity for organizational effectiveness represented as followed: (STC—strategic thinking capacity, SAC—strategic acting capacity, SIC—strategic influencing capacity, and SPC—strategic planning capacity). Point values ranged from 1-4 with 1 being beginning level of performance, 2—developing level, 3—accomplished level, and 4—mastery level.

The strategic plans submitted by 85 percent of the pastors showed that all stages in the planning process were followed as demonstrated by the AUKLIC model of strategic planning as well as the STLAM of developing ministry strategy. Assessments were made using the SWOT analysis. The mission, vision, and core values were stated and the strategies were outlined. The implementation process of the plans revealed well-detailed action plans stating who does what, when, where, and how.

Table 4.7. Rubric Assessment of Strategic Plans Presented by the Pastors

Competencies	STC	SAC	SIC	SPC	Total
% of Respondents (23 of 27) pastors	85 scored 4 in this element	85 scored 4 in this element	85 scored 4 in this element	85 scored 4 in this element	85 of respondents implemented 15 did not
Point values	4	4	4	4	Mean avg. in all areas 4
Benchmark Performance	MLP	MLP	MLP	MLP	MLP

Note: MLP—mastery level performance

The plans presented by the pastors showed that the measure of central tendency among participants who showed a mastery level performance (MLP) averaged 4 in all capacities. The findings further revealed that all elements of the strategic planning

process as illustrated by the AUKLIC model and reflected in the strategic plans demonstrated the capacity for organizational effectiveness.

Focus Group Results of Participants

In terms of the FOG, findings were grouped under headings or broad themes based on responses reported. Table 4.8 (#s 1-7) reports findings according to each stated question, with corresponding answers and comments made by participants. The results revealed that 85 percent of participants responded favorably to the questions, while 15 percent did not implement anything. However, in cases where personal responses were needed, such as in questions 4 and 5, 100 percent responded favorably.

Table 4.8. FOG Responses to Questions 1-7 of FOG Instrument

Focus Group Questions	Respondents %	Comments by Participants
1. What are the statements that tell about the purpose of your organization, what it is meant to do and be?	85 responded favorably	"We have never in all our existence given thought to these until the training on strategic leadership with Rev. Dobson." "The vision statement, mission statement, and core values"
	15 did not implement	"My pastor showed no interest in this change, so no implementation occurred."
2. What is an example of a strategy used by your organization that fits the purpose, values, and vision?	85 responded favorably	An example is a missional strategy. This strategy was one among many that helped the church understand and fulfill its purpose of reaching the lost men for Christ—Men's Outreach Sunday. Everyone wore jeans and T-shirts. 50 men attended that Sunday for the first time."
	15 did not implement	"By constantly engaging in training, and the practice of strategic thinking, especially through the use of SWOT thus developing the skills necessary."
3. How are you actively seeking to develop your own knowledge, abilities, and range as a strategic thinker	85 responded favorably	"I will continue to develop my capacity, through reading materials that enhance my understanding of strategic thinking until I get a chance to practice (hoping leader will change.)"
	15 did not implement	
4. Write down the three chief lessons about strategic thinking and planning you have learned from this seminar or acquired by experience.	100 responded favorably	"Before the seminar I never thought of approaching ministry strategically. Now I know how important it is for organizational effectiveness." "Without strategic thinking and planning, we will have no sense of direction; it is definitely the way forward for the Wesleyan church."
5. Identify and write down the three key values or moral principles that guide your organization.	100 responded favorably	"Prior to this training, I did not know anything about core values, let alone to realize that the Wesleyan church was established on core values. I was happy to discover them and will proudly refer to three of those: Servant leadership, Biblical authority and Disciple making"
6. What shared vision have you developed that tells what sort of organization you are building for the future?	85 responded favorably	"This is history, for the first time ever: the Pastors of the Wesleyan church in my district which is 100 yrs. old are talking 'vision'."
	15 did not implement	"A vision that takes in the full participation of the body of Christ in fulfilling the Great Commission."
7. Produce, for your colleagues a kind of sketch map in words of what it would look like.	85 responded favorably	"An organization that is engaged in changing lives and communities with the Gospel of Jesus Christ and developing believers to become disciples of Jesus Christ."
	15 did not implement	

Table 4.8 reveals patterns in the statements made by 85 percent of the participants and are summarized as followed: Prior to the training participants were ignorant about the components of strategic planning and had never given thought to approaching ministry strategically. The change that happened after the training was remarkable, as the patterns revealed in the statements indicated participants are now knowledgeable of these components and see the importance of approaching ministry strategically.

Summary Data of Instruments Used

The summary data of instruments used show the combined findings of the pre/posttest, strategic plans, and focus group results represented as follows.

Summarized Data on the Pretest and Posttest Instruments

Figures. 4.1 and 4.2 (see p. 141) indicate that the Western Jamaica District is a very mature district both in terms of the age of the leaders as well as leadership experience. Thus, the highest percentage of respondents who have been affiliated with the Western District for over twenty-one years was 72 percent. In terms of the age group of the respondents, the highest percentage of leaders (43 percent) was among the 31-50 age group. Closely related, 41 percent of leaders were among the 51-70 age group. Altogether, 84 percent of the leaders were between 31-70 years of age.

Tables 4.5 and 4.6 (see pp. 163 and 165) present comparative findings of parts I and II of the pre- and posttest instrument. Table 4.5 (#s 6-18) examined the elements of strategic planning and leadership and their importance to organizational effectiveness. Table 4.6 (#s 19-26) indicates leaders' skills and knowledge of strategic leadership and strategic planning.

Tables 4.5 and 4.6 show responses concerning vision, mission, and core values (#s 6,-8, 21-22), and the pretest revealed that 85 percent of leaders were in disagreement with the organization having vision, mission, and core values as well as a lack of evidence that leaders and members were clear about them. The posttest showed that the 85 percent of leaders indicated the organization has a clear vision, mission, and core values. The total data after the seminar showed that from a pre- to posttest shift of 76 percent occurred.

Table 4.5 (see p. 163) shows that in the pretest an average of 69 percent of the leaders indicated that the organization does not engage in any assessment or evaluation, while 17 percent indicated they do. Posttest results revealed an average of 18 percent among those who indicated that the organization does not engage in assessment and evaluation of itself as well as leaders' performance while 74 percent indicated they do. After the training a 57 percent change occurred in agreement in response to questions 9, 10, 13, and 14.

Additionally, in terms of goals and objectives (# 11), pretest results showed 72 percent of participants in disagreement. The posttest revealed only 8 percent disagree that the organization has clear goals and objectives, showing a shift of 64 percent from pre- to posttest. Strategic priorities (# 12) had results with only 28 percent in agreement on the pretest, The posttest revealed 87 percent in agreement, a gain of 59 percent. Organizational structure (# 15) had pretest results of only 24 percent agreeing to its effectiveness. The posttest showed an increase to 89 percent, a shift of 65 percent.

Table 4.5 (see p. 163) pretest results showed that 87 percent of the leaders stated that the organization does not need strategic planning to make it successful, and 93

percent believed the calendar of activities made by the church each year is adequate planning. Table 4.6 (see p. 165) pretest results also showed 70 percent of respondents stating leaders and churches have never engaged in strategic planning; 100 percent of the leaders showed a lack of knowledge of strategic planning tools; 84 percent while agreeing to the importance of planning did not know what strategic planning is. A shift occurred after the training in terms of the importance and knowledge of strategic planning. Tables 4.5 and 4.6 of the posttest results showed 100 percent of participants' responses agreeing with its importance for effectiveness as reflected in questions 16, 17, 19, and 26.

Summarized Data on Rubric Assessment of Strategic Plans

The RUB was used to assess strategic plans. The findings showed what elements of the strategic planning process demonstrated the capacity for organizational effectiveness. The findings show that 85 percent of pastors submitted a strategic plan, while 15 percent did not. Point values ranged from 1-4 with 1 being beginning level of performance, 2—developing level, 3—accomplished level, and 4—mastery level. The plans submitted demonstrated a mastery level performance in all areas:

- STC—strategic thinking capacity. Plans submitted by pastors revealed their understanding and ability to engage the thinking process with the use of SWOT analysis.

The plan showed the use of all five areas of STC.

- SAC—strategic acting capacity. The strategic plans also showed that the pastors had the capacity to act strategically. All five areas of SAC were engaged in the planning process.

- SIC—strategic influencing capacity: Plans showed mastery level performance in leaders' ability to influence the organization strategically. This skill was tested in leaders' ability to change the culture in order to get the church to engage this change.
- SPC—strategic planning capacity: The plans further revealed a mastery level performance of all leaders as plans showed that all stages within the process of strategic planning were successfully done using the AUKLIC model.

Summarized Data of Focus Group Results

The focus group instrument was used to validate further the impact of the change that occurred. Seven questions were administered to the leaders covering components of strategic planning. The results showed that 85 percent of the leaders were present and responded favorably to these questions while 15 percent did not participate due to nonimplementation.

Summary of Major Findings

The total data indicates from pretest to posttest that a considerable change has occurred among the leaders in terms of their knowledge and capacity of strategic planning and leadership. The responses to the focus group questions as well as the strategic plans presented by the pastors and their responses on the postLIS were an indication of the changes that occurred among the leaders after the training.

The following represented the major findings from the research:

1. Leaders need to be provided general knowledge, understanding, and purpose of strategic planning and leadership.
2. Leaders need to be guided specifically through the components of strategic planning.

3. Leaders need to be guided in the development and implementation of strategic planning for churches.

4. Jamaica is in need of strategic leadership and planning with Wesleyan Churches as noted by the favorable response and appropriate development of plans.

CHAPTER 5

DISCUSSION

Major Findings

This research was underpinned by the conviction that the church of Jesus Christ has the capacity to be the most effective organization in fulfilling the Great Commission of Jesus Christ. Such effectiveness however, is closely related to transformational and strategic leadership emphasizing a missional, spiritual, and transformational imperative. As such the pastors and leaders of the Church of Jesus Christ must be concerned about their understanding, knowledge, and practice of this kind of leadership and develop the capacity needed to be a transformational and strategic leader.

Over the years, I have observed ministry being reduced to just maintenance, and churches and their leaders seemingly have lost a sense of purpose for existence. Leaders have not been successful in their execution of ministry, and the factors of resiliency, relevancy, and sustainability of the organization have been greatly hindered.

The strategic planning intervention project was therefore an attempt to inform, educate, and train the leaders of the Western Jamaica District of the Wesleyan Holiness Church to develop the strategic leadership capacity needed for organizational effectiveness. The major findings of Chapter 4 demonstrated leaders' understanding, knowledge, and practice of transformational and strategic leadership for pastoral ministry and the impact this process has on the effectiveness of the church. As was expected, the training received by the leaders brought awareness and improved leadership capacity, which was so outstanding, that they saw the necessity to change the way they used to practice ministry especially for the twenty-first century and beyond.

Leaders' General Knowledge, Understanding, and Purpose of Strategic Planning and Leadership

The first finding from the study revealed that leaders need general knowledge, understanding, and purpose of strategic planning and leadership. The preconceived ideas and misconceptions of pastors and leaders prior to the training, showed their level of ignorance pertaining to strategic leadership and planning.

Personal observations. Analyzing the pretest results, I observed that prior to the training leaders were not knowledgeable about strategic leadership and planning, its purpose and importance. The majority of participants (62.61 percent) responded in disagreement on the components of strategic planning, and the mean of 64.64 percent of participants agreed that strategic planning is not needed within the organization and strategic leadership is not important for the church, indicating a lack of general knowledge, understanding, and purpose of strategic planning and leadership, as well as the absence of these practices within the organization.

Leaders saw strategic leadership as a secular process that should not be used within the church. As far as they are concerned, strategic planning and leadership is not important and hence not necessary for the effectiveness of the church. Former planning methods, which involved following the leading of the Holy Spirit and developing a calendar of events used by the church, were sufficient planning. Table 4.6 (see p. 168-69) reveals that 65 percent of leaders believed strategic leadership is important but not for the church, with varying rationale given such as, "it is a secular leadership and should not be mixed with spiritual matters," and, "only spiritual leadership must be used within the church, since the church is a spiritual organization." Likewise, 13 percent believed

strategic leadership is not important with the rationale that “it is not needed,” and, “leaders should depend on the Holy Spirit for his guidance instead of borrowing from the world,” while 22 percent of the leaders said they do not know what that is. The responses of these leaders were clear in how they felt with regards to the involvement of the Holy Spirit in the planning of ministry for the church. The practice of strategic planning, does not rule out the involvement of the Holy Spirit. As was discussed in Chapter 2, the ministry strategy framework does take into consideration the need for the spiritual imperative. Leaders must discern the Holy Spirit’s guidance while engaging in the practice of strategic planning.

Regardless of the strategic plans that leaders and their churches engage in, they all strive to accomplish the Great Commission in their unique ministry context, which cannot be done without the ministry and guidance of the Holy Spirit. While the church is a spiritual organization in terms of its purpose in fulfilling the mission of God, how that mission is being carried out is of utmost importance, and the determining factor between effectiveness and ineffectiveness. Strategic planning, therefore, becomes necessary.

Tables 4.1 and 4.2 (see pp. 147 and 151) addressed the importance of strategic planning (#s 16-17, 24-26): 87 percent of the leaders stated the organization does not need strategic planning to make it successful, and 67.83 percent believed the calendar of activities made by the church each year is adequate planning; 70 percent of respondents stated leaders and churches have never engaged in strategic planning; 100 percent of the leaders showed a lack of knowledge of strategic planning tools; 84 percent, while agreeing to the importance of planning, indicated they did not know what strategic planning is. The statistical representations are an indication of the lack of a general

knowledge, understanding, and purpose of strategic leadership and planning among the leaders prior to the training.

Prior to the training, I observed that leaders lacked strategic leadership skills and the knowledge necessary to respond favorably when asked about them. In the pretest some measure of doubt remained in terms of participants indicating what strategic leadership qualities they had, expressed as, “I am not sure,” and, “I doubt it.” Similarly the pretest results showed that all participants had never used a strategic leadership team for planning nor heard of the term prior to the research based on the responses given in question 20.

These statistics are alarming and should be of great concern as they have the potential for ineffectiveness. The statistics tell that prior to the training the leaders of the organization lacked general knowledge, understanding, and purpose of strategic planning and leadership as well as the absence of these practices within the organization. These findings mean that the leaders of the organization already had a mind-set with regards to leadership.

Seemingly, its practices were heavily imbibed in traditional leadership built around a routine of using the local board to develop a calendar of events for the church every year according to how the “Holy Spirit leads them.” The method speaks to the maintenance approach to ministry that had been the practice of these leaders over the years, developing a culture of doing the same thing over and over and revealing the level of ineffectiveness in terms of leadership practices

During the training session, an intense desire burned among leaders to learn this new approach to ministry. Their interest was even greater aroused during the session that

presented the biblical and theological underpinning of transformational and strategic leadership, when they saw from Scriptures that strategic leadership really began with God. Participants were very much involved throughout training sessions, which is evidenced in the growth in their knowledge after the training.

After the training, the key indicator of the impact of such an intervention lies in the degree of variation from pretest to posttest. For that reason, questions asked in the posttest and focus group, as well as the participants' practice of their new understanding through the development of a strategic plan for their church, unearthed what changed as a result of the training sessions.

After the training the posttest findings revealed that participants' thinking was different concerning strategic leadership and planning. The shift that occurred after the training in terms of the general knowledge, understanding, and purpose of strategic planning and leadership is significant. Tables 4.5 and 4.6 of the posttest results showed 100 percent of participants' responses agreeing to its importance for effectiveness as reflected in questions 16, 17, 19, and 26. After the training, evidenced in their ability to list them in question 19, all 100 percent of participants indicated with certainty they had strategic leadership qualities.

I assessed the leaders' application of principles and insights they had learned and the conclusions from the instruments (i.e., posttest, focus group, and rubric) emerged positively in terms of participants' knowledge, skills, practice, and understanding of strategic leadership and planning. The findings on the posttest show that the leaders of Western Jamaica District of the Wesleyan Holiness Church have a general knowledge, understanding, and purpose of strategic leadership and planning. Strategic leadership and

planning is very important and is needed for organizational effectiveness. A general knowledge, understanding, and purpose of strategic leadership and planning are necessary to create the shift needed that will position the organization for strategic change.

Intuitively, leaders' general knowledge, understanding, and purpose of strategic leadership and planning further served to respond to research question #2 of the change that occurred in the leaders' knowledge and skills about the importance and effectiveness of strategic leadership including missional, transformational, and spiritual imperatives among the leaders of the Western Jamaica District after the leadership seminar.

Literature review. The major finding from this study reveals that leaders need to be provided general knowledge, understanding, and purpose of strategic planning and leadership, which is very critical for the effectiveness of any organization. The leaders' lack of knowledge resulted in them practicing a traditional way of leadership, where they constantly replicate past practices, regardless of the outcome. This kind of practice results in the leaders "continuously reproducing the patterns of the past" (Scharmer 119). These findings revealed the potential for ineffectiveness among the leadership of the organization.

The state of leadership practices prior to the training are an indication that the organization was not as effective as the church had the potential to be considering the maturity of the district in terms of the age of the leaders and their years of affiliation. The literature review in Chapter 2 examined strategic leadership and what impact such leadership can have on the church. Literature tells us that the church has been called by God to effect change in this world and the use of strategic leadership in furthering the

mission and direction of the church is the answer for a more effective organization. In establishing the relationship between strategic leadership and organizational effectiveness, the purview of historical development of theories presented by theorists in Chapter 2 of the research revealed that the leadership of any organization, regardless of position, does impact the effectiveness of the organization (Boal and Hooijberg 515). The history, nature, and function of strategic leadership therefore provide an important and informative starting point to understand how and why the present leadership of the church should change to embrace this new paradigm.

This major finding from the research is an indication of the leaders' willingness to change their mind-set so that they were willing to go through training to gain the knowledge and understanding required. Chand alludes that "knowledge requires a change of mind when facts are gathered and information is disseminated concerning the reason for change" (location 1751-52). The change was noticed among the leaders, the only time their mind-set was changed was after the training, where they gathered knowledge based on the facts and information given to them. Prior to the training they thought of strategic leadership and planning as something secular that should not be associated with the church, but after they gained adequate knowledge through training, all participants agreed to the importance and use within the church for effectiveness.

This major finding further suggested the need for the continuous training of the leaders in terms of their general knowledge, understanding, and purpose of strategic leadership and planning. Findings revealed that if leaders are going to understand the environment in which they do ministry, and understand how to respond to that environment, it requires the development of strategic leadership skills and discipline.

Hughes and Beatty collaborating on this view state, “considering the nature of strategic leadership, it requires a process of never-ending individual, team and organizational learning” (82). They further argue that strategic leadership is about *becoming*, which serves to develop strategic leadership capacity within the leader over a period of time, thus giving the organization its sustained effectiveness.

Biblical/theological foundation. The findings from the research provided a broader understanding of God’s desire for his church as far as the mission of the church is concerned. The findings further revealed that strategic leadership and planning is the vehicle that can drive that mission. The biblical and theological section of the literature review corroborates on this fact. From the very beginning God provided this general knowledge, understanding and practice of strategic planning as he employed that kind of leadership in the creation of the world. The Genesis account of 1:1-2:3 indicates that God created the world and all that is in it, according to the strategic design understood by all members of the Trinity. God is also strategic in his plan of how he will rescue the world from the deluge of sin.

When leaders are provided general knowledge, understanding, and purpose of strategic leadership and planning, they understand that effective leadership creates valuable and positive change. Throughout the New Testament, Jesus’ approach to leadership serves as an example in bringing positive and valuable change in his followers and ultimately developing them into great leaders.

The findings from the study revealed a shift in leaders’ understanding, knowledge and purpose of strategic leadership and planning especially concerning the church of Jesus Christ. Against the background that strategic leadership was deemed as secular, the

training highlighted openness by these leaders, which saw them accepting this kind of leadership as indicated in a focus group: “[I]t is definitely the way forward for the Wesleyan church.”

The general knowledge, understanding, and purpose of strategic leadership and planning provided for these leaders through training resulted in the leaders being reminded what exactly is the purpose of the church and what was the church established to do. Prior to the training, leaders were busy engaging in other activities rather than intentionally fulfilling the Great Commission as seen through the number of participants agreeing to just writing up a calendar of activities for the year after praying (see Table 4.1, p. 151); 67.83 percent). However, after the training, the general knowledge and understanding of strategic planning among these leaders revealed that it must be recognized as applicable within the church as well. From Abraham to Moses, from David to Jesus to Paul, all have understood the value of strategic leadership. Theological literature revealed that the growth and renewal of the early church was based on the leaders’ general knowledge and understanding of strategic leadership and planning.

Growth and renewal is needed for the survival and sustainability of the church of Jesus Christ and leaders play a very important role. Since a leader’s performance cannot be divorced from the success of this growth and renewal, leaders need to be guided in this general knowledge, understanding and purpose of strategic leadership and planning. If pastors fail in their pursuit of such knowledge and understanding, then effectiveness will be greatly hindered and leaders will find themselves with cyclical patterns of past leadership practices. These practices resulted in a continuation of such methods, repeating the same programs and activities whether or not they proved effective.

To guard against such pitfalls, the findings of this study concluded that leaders need general knowledge, understanding, and purpose of strategic planning and leadership. As an organization, the church has been called by God to effect change in this world and the use of strategic leadership and planning in furthering the mission and direction of the church is the answer for a more effective organization.

Informs practice. The overall finding of this research is that individuals in Wesleyan churches in Jamaica have not done strategic planning; they did not have any knowledge of it prior to the training. After the training the findings revealed that leaders need general knowledge, understanding, and purpose of strategic planning and leadership. This knowledge served to bring change in terms of their performance as well as ecclesiological change in congregations' lived experiences. The practice of ministry will now involve leaders engaging the strategic planning process. The leadership of the Western Jamaica District of the Wesleyan churches for years has developed a culture of operating around a calendar of events. The knowledge garnered through the training has seen the development of strategic plans for churches and the commitment of leaders to minister strategically.

Leaders now see strategic leadership and planning as very important for organizational effectiveness. This shift which has now taken place as it relates to leaders knowledge, understanding, and purpose of strategic planning and leadership, will see the church of Jesus Christ transitioning from a maintenance approach to ministry to a more purposeful and vision directed ministry.

Loose tactics—"things that leaders, departments and functional areas actually do are not aligned with the strategy of the organization"—will no longer be employed

(Hughes and Beatty 105). When leaders are provided with general knowledge, understanding, and purpose of strategic planning and leadership, they are allowed to reorder the *modus operandi* in a strategic direction towards fulfilling the vision.

The need for continuous training of leaders within the organization was revealed. The practice of ministry by the top leadership of the organization—the decision makers (i.e., district boards)—will need to be changed to accommodate more leadership training for the leaders. The level of ignorance that existed among participants relating to strategic leadership and planning prior to the training, even though they would have garnered knowledge throughout the training would be insufficient for continuity.

For these leaders to develop the capacity needed as a strategic leader that will allow them to focus on the mission of the church—on people and leading them, therefore, will require the organization to engage their pastors constantly in leadership development to include educating, training, and coaching. The practice will provide development opportunities, valuable insight, and support for leaders at all levels. The benefit will be seen in future generations of leaders and emerging leaders thus building the leadership capacity of the organization in general.

Additionally, the leaders themselves will need to develop a personal development plan. The findings from the focus group questions revealed that 85 percent of participants agreed to engage in this practice as follows: “By constantly engaging in training, and the practice of strategic thinking, especially through the use of SWOT thus developing the skills necessary”; “I will continue to develop my capacity, through reading materials that enhance my understanding of strategic thinking” (see Table 4.8, p. 171). This change in

practice will require effort and commitment from leaders to achieve extraordinary results of change and thus being prepared for future challenges, opportunities, and threats.

Guidance Needed through the Components of Strategic Planning

The development of leadership capacity in general is critical to organizational effectiveness. For leaders to perform satisfactorily, the process must be more than just learning skills and must involve capacity building. In light of that fact, therefore, the study was set to identify leaders' strategic planning capacity.

Personal observation. Prior to the training, the pretest results revealed at what level the leaders were, in terms of their strategic planning capacity. The assessment was made on their skills and knowledge of strategic planning, including its importance, the components and the use of strategic planning. The statistics revealed that leaders were not knowledgeable as relating to strategic planning on a whole. Table 4.1 (see p. 151) indicates 70 percent of leaders have never engaged in the practice and 30 percent did not know what strategic planning was. Similarly, all 100 percent of the leaders were ignorant about its tools and its importance to the church.

In terms of being able to identify the components of strategic planning, the pretest findings revealed that prior to the seminar a mean of 24 percent of participants in questions 6-15, which addressed the components of strategic planning including vision, core values, mission, use of data, goal setting and priorities, and performance measures leading to efficiency and effectiveness. This low percentage is a reflection of the lack of leadership capacity about the specific components of strategic planning that was evident among the leaders of the Western Jamaica District of the Wesleyan Church.

Organizations were operating without a shared and stated vision, mission, core values, and strategies. The questions on vision, questions 6, 21, and 22, in the pretest revealed that 85 percent of leaders stated no evidence that members and leaders were clear about the organization's vision, while the remaining 15 percent indicated uncertainty (see Tables 4.1 and 4.2, pp. 151 and 154). Similarly 100 percent of leaders were unable to identify a vision for the organization. Concerning the mission and core values of the organization, I observed that a greater percentage of participants were not aware that the organization has mission as well as core values.

Pertaining to the clarity of mission, vision and core values, the pretest results revealed that 85 percent indicated that there were no evidences that leaders and members were clear about them. Evidenced in the comments they made in response to the open-ended questions of the survey, such as, "[T]here are [sic] absolutely no evidence..."; "Never heard any mention of them"; and, 15 percent stated they were unsure (see Table 4.2, p. 154). From all indication prior to the training and implementation, the organization had mission and core values but they were not known throughout the organization, only 32 percent of participants were knowledgeable of them.

These findings tell that the leaders who participated in this study were not able to indicate having knowledge of a stated and shared vision, core values, and mission. The lack of strategic leadership and planning capacity within the organization on a whole resulted in not much importance or emphasis being placed on these components, let alone being guided by them. The evidence from the pretest of the lack of vision, mission, and core values mean that strategic alignment within the organization is lacking, and results in uncertainty of the direction it will take for the future.

During the training, leaders were exposed to components of strategic planning through training on the AUKLIC model for strategic planning. Through this training the leaders were introduced to the process of strategic planning, where they developed an awareness of the components. The training stressed the importance of vision to any organization, and how to develop a vision for the future. During the workshop session of the training, leaders were given the opportunity to develop a vision of where they believe God was taking the church. The participation during these sessions was very active and attendance was 100 percent on these particular days.

The change that occurred with regards to the question on those components of strategic planning prior to and after the training was consistent. This remarkable change means that the training was successful as seen from the posttest results. After the seminar there was an increased agreement of the mean of 82 percent in Questions 6-15, which addressed the components of strategic planning including vision, core values, mission, use of data, goal setting, and priorities, and performance measures leading to efficiency and effectiveness in comparison to 24 percent in the pretest. The findings revealed that an overall gain of 59 percent occurred in agreement for questions 6-15.

The increased number of churches that could respond to the evidence of these components within the organization was an indication of the effectiveness of the training and ultimately an indication of the development of leadership capacity. The posttest results further revealed that the organization has a strategic direction and is now positioned for effective ministry as alignment issues are resolved. A strategic change has occurred within the organization that will drive the pulse of the organization resulting in

sustained life and growth. These results served to validate the findings further that leaders need to be guided specifically through the components of strategic planning.

Literature review. The development of leadership capacity through training about the components of strategic planning augurs well for the organization. Leaders' knowledge about these components is necessary for the effective implementation of the practice of strategic planning. The development of leadership capacity about the components of strategic planning is also the development of the organization in terms of the quality of its human resources. Hughes and Beatty state that the strategic skills developed by leaders can be used to fuel the organization's strategic capacity (112). In Chapter 2 those were discussed as steps in the strategic planning process.

Organizational effectiveness must be impacted through the leaders' application of effective strategic leadership practices, which shapes the development of strategic planning capacity thus serving the direction and mission of the church. The development of leadership capacity among these leaders therefore will further serve to impact the organization, especially as relating to the components of strategic planning, which is necessary for any effective organization.

Vision, mission, core values, and strategies are very important in answering the fundamental questions that pertain to the organization's direction and purpose. The fact that leaders were able to identify them as evident in their churches resolved the alignment issues that needed to be considered when thinking about effectiveness. Literature contends vision, resources, and purpose must align (Hughes and Beatty location 86; Malphurs 26 and Chand 2406).

Leaders' knowledge of the components of strategic planning allows for credibility and trust in the leadership of the church. Chand argues when church members hear concrete plans designed to accomplish the church's purpose, credibility and trust in the leader of the church are developed (2401). This level of trust and credibility augurs well for the church in charting the way forward.

The literature reviewed in Chapter 2 points out how crucial is questions that relate to the church's vision. Hughes and Beatty conclude "one of the key tasks of strategic leadership is articulating organizational vision that inspires members to higher levels and quality of efforts" (562). This insight supports the findings from the research of the need for leaders to be guided through the components of strategic planning.

Vision serves a critical role in any organization in seeking to determine what a possible future looks like for the organization. Posner and Kouzes in speaking to the importance of vision validate the finding of this research when they state, "[A]n organization's vision provides meaning and energy to those doing the work. They further contend a vivid vision can touch hearts as well as heads" (105). The findings of this study indicated that the leaders are now able to imagine greater opportunities for their churches and will now find meaning and energy to do more than they thought they would.

Whereas the organization was operating without these components begs the question of purpose. The findings from the research are that these are now evident within the churches. Churches are now reminded of what they are supposed to be doing and as such where purpose is aligned with performance it augurs for effectiveness. Chand calls this alignment "organizational congruence" (2347).

Biblical/theological foundation. The effectiveness of the church in its mission is deeply connected with the efficiency of its leaders/pastors. This efficiency is further dependent on the capacity of leaders in terms of their performance. The findings revealed the importance of leaders having comprehensive knowledge of the components of strategic planning, which result in the aligning of the organization with its mission. The findings show that the organization is now poised to be healthy, having a vision, mission, core values, and strategies all aligned to fulfill the mission of God. Literature indicates a spiritually healthy, biblically balanced church has all these essential elements in alignment.

An examination of the biblical and theological literature of this research showed how the leaders of the early church were guided as they strategically led the church. The church was seen as a spiritually healthy biblically balanced church as the elements of vision, mission, core values, and strategies were aligned. From the very outset of Jesus' ministry, his vision was understood and shared among his leaders. They understood and aligned their ministry around his (Luke 10:1-17).

The findings speak to the necessity of leadership preparation, especially because followers are involved. The findings demonstrate the level of preparation undertaken by these participants through training as well as during the coaching process. In Acts 1:4-5, 8, is recorded the final leadership preparation—the promise and actual infilling of the Holy Spirit, the enabling and equipping for leadership). These disciples later became the leaders of the church at Jerusalem and what great leadership they exhibited.

The results from the findings tells us that the leaders of this study will have no challenge engaging their followers in the process of change, as seen in the posttest results

in all the instruments. Dobbs contends no organization can follow its leader unless all the members understand where he is leading them and why their best interests are to follow (84-86).

Leaders' knowledge of the components of strategic planning allow for them to have this sense of direction as they establish vision, mission, core values, and strategies and as Dobbs declares will result in followership. This truth is further expanded in Scriptures where Jesus' disciples were not ignorant of Jesus' mission. He took the time to constantly train and develop them. When some volunteered to follow him with mixed motives, Jesus wasted no time in clarifying what was involved.

The ability to engage these skills is very significant to the effectiveness of the organization and proves the leaders' ability to take the vision they established for their churches and break them down into achievable steps in an action plan. The particular structuring of the creation story in Genesis 1:1-2:3 illustrates these sequential and achievable steps and helps to convey the logical progression, in which each segment of creation builds on the other in a strategic manner, thus allowing what was created first to benefit what was created thereafter. Verses 3-31. break down this broad vision (v. 1) "into a series of sequential, achievable steps" (Hybels 143).

The components of strategic planning are important and become very necessary in settling the DNA of the organization through the development of core values. Malphurs, discussing along that line states, "Discovering your values is the basis for knowing and understanding your identity, because they are at the core of the church's culture" (96). He further contends, "The Jerusalem church considered core values important likewise for Luke states that the church 'devoted themselves' to its core values, which he lists in Acts

2:42-47” (96). Similarly, the leaders of the Early Church had to establish priorities in Acts 6:1-7, so that they could give themselves to ministry that was of greater value.

Informs practice. Leaders need to be guided specifically through the components of strategic planning, thus bringing awareness to them and building their strategic planning capacity. This guidance is critical for the actual practice of ministry. Findings demonstrated that engaging the components of strategic planning in ministry produced a transformative shift within the organization as well as developed a new culture. The change will see everyone in the organization sharing the same vision, feeling enthusiastic about being part of that vision, and working together toward clearly defined collective goals. Leaders are now able to act in strategically thus responding to the societal changes that are directly impacted by globalization.

Leaders need to be guided specifically through the components of strategic planning, because of their importance. This understanding impacts the leaders’ performance and warrants the leaders “to think carefully through the process so as to tailor make a model that fits their congregation and its community” (Malphurs 95). The implication for ministry will result in leaders engaging their churches at their deepest levels, which will allow the church and its leaders to embrace the church’s unique values.

This finding further served to inform the practice of ministry in a very strategic way, especially as pertains to the application of these components within the organization. Leaders and churches will understand why they do what they do. Also leaders and churches will become intentional in ministry thus concerning themselves with results. Knowing what the organization stands for and how the church will operate opens

the door to the need to prioritize in terms of what strategy is important to begin with, what's next, and so on.

A further change that core values will be impacting in the practice of ministry is that they will affect the decisions made by the organization, the goals that will be established to execute strategies, priorities, problem solving, finances, and much more.

Guiding the Development and Implementation of Strategic Planning

Guidance is needed when implementing any new practices within leadership, especially when such practices are critical for effectiveness. The finding from the study revealed the necessity in guiding pastors and leaders when developing and implementing strategic planning.

Personal observations. Developing plans can only be effective if they are implemented. Prior to the training, leaders had no knowledge of strategic planning and were unable to be engaged in the practice of it. The findings from the pretest showed that the culture of the organization was based mainly on developing a calendar of events, which according to statistics, is sufficient planning in any given year. The pretest findings revealed that 70 percent of the leadership has never engaged in the process of strategic planning and the remaining 30 percent was not knowledgeable of it. Further, Table 4.1 (see p. 151) shows the pretest results for questions 16, 17, and 18 on the use of strategic planning within the church. A significant 86.96 percent of participants indicated that an organization does not need strategic planning to make it successful and only 10.87 percent indicated believing in the importance of strategic planning. Similarly 67.83 percent agree that the church's calendar of events is adequate planning while 27.83 percent indicated otherwise.

During the training, leaders were introduced to the development and implementation of strategic planning. The workshop allowed for actual practice as leaders were taken through the process of developing a strategic plan as well as to examine other examples provided during the training. In terms of implementation, leaders were trained in the use of the AUKLIC model, which was a researcher-designed model developed to fit the context of the church. The process of strategic planning involved the leaders developing a ministry strategy. The leaders were exposed to the researcher-designed model—STLAM. The alignment model established a tripolar framework of missional, spiritual, and transformational imperatives within which leaders would develop ministry strategies.

During these sessions I observed 100 percent attendance. Additionally, worthy of note were some of the comments made during these sessions. Table 4.8 (see p. 171) reveals some of these comments, one of which is, “This is the way forward for the Wesleyan Church.” The responses of the leaders during these training sessions as revealed in the FOG results are signs of their readiness to change and to adopt this new kind of leadership.

Implementation was critical to the effectiveness of this project as leaders were made to establish a covenant thus assuring completion of it, which includes implementation. The three days of leadership conference climaxed with a communion and commitment service. Three retired ministers of the Wesleyan Church served communion and anointed the leaders with olive oil. They then placed hands on all leaders and prayed as an act of recommissioning them to the task of fulfilling the Great Commission with renewed passion and vision.

After the training, leaders went back to their individual contexts to engage their churches with the process and practice of strategic planning. During this period of time, I guided leaders and provided careful coaching along the way. Coaching was something new to them as they were always made to work things out on their own; but the success of this process was evidenced in their responses in the focus group session as well as the strategic plan developed by these leaders for their churches. Based on the stated competency and performance, the findings from the rubric revealed a mastery level performance among all leaders who implemented the process.

Table 4.7 (see p. 170) shows the varying level of strategic competencies: STC—strategic thinking capacity, SAC—strategic acting capacity, SIC—strategic influencing capacity, and SPC—strategic planning capacity. The plans indicated these competencies were represented at a mastery level based on the average score of 4 received in each area of competency. The strategic plans submitted by 85 percent of the pastors showed that all stages in the planning process were followed as demonstrated by the AUKLIC model of strategic planning as well as the STLAM of developing ministry strategy.

Table 4.8 (see p. 171) reveals the focus group results findings, which assessed leaders' knowledge of the elements of strategic planning (questions 1-4), ability to develop strategy (# 5) and skills employed in the process of strategic planning (#s 6-7). The results showed that 85 percent of the leaders were present and responded favorably to these questions, while 15 percent did not participate due to nonimplementation.

Leaders' performance in each area of competency as revealed on strategic plans and showed by the Rubric as well as the FOG results, which were used to validate the impact of the change that occurred further, are an indication of the development of

strategic planning and leadership capacity within leaders. The results further solidified the fact that leaders need to be guided in the development and implementation of strategic planning for churches.

Literature review. The saying, “Those who fail to plan; plan to fail,” in the past has defined the culture of the church and its leaders. The signs of ineffectiveness became noticeable in the pretest prior to the training. The observations made after the training indicated that if this trend was to change, then the urgency of implementation must be considered by all. The findings confirmed that the implementation of a strategic plan is very important, and as such should not be left for chance, but steps should be taken to ensure the implementation.

In Chapter 2 of the literature we notice the reality of the life cycle of the church and the reality of the constant change in the environment, requiring the organization to be willing to adapt to changes, especially when those changes are warranted and will act as a vanguard for organizational effectiveness.

The change necessary to ensure effectiveness lies not only in the capacity of leaders in terms of their personal development (transformational leadership) but also in their willingness to act strategically (strategic leadership). In the discussion of the need for strategic planning presented in Chapter 2, the literature has persuaded that for an organization to maintain its form, in terms of sustainability, relevancy, and resiliency, strategic planning must be incorporated in its daily thought and practice.

The implementation process of this project is critical in warding off complacency and determining the potential of the organization for effectiveness. Hughes and Beatty submit the ability to “ride the waves” (158). Malphurs sees this ability as *strategic*

planning—the solution to a church creating a new Sigmoid Curve on the organization's life cycle—and strategic leadership is the key to this kind of planning (17), though such planning process can become futile if no implementation takes place.

The implementation process will engage the actual strategic planning process, which according to Chand enables a team and every department to work together for a common goal, which is essential for a healthy church (2448). The approach will take the church on the journey of realizing the vision God has established for his organization and thus fulfill its maximum potential. Strategic planning is indeed important for the church and serves to provide a sense of direction and coherence and engenders the church working together for a common goal.

The fact that strategic planning is implemented in the organization is an indication of leaders' ability to link strategic thinking with strategic acting, which is important for effectiveness. The consistent practice and implementation of strategic planning is therefore necessary to avoid repetition of past ineffective practices.

The implementation of strategic planning within the organization means the organization is now able to develop a sense of optimism and maintain momentum. Most of the leaders understood the urgency, which must be appended to the implementation of the strategic planning.

Biblical/theological foundation. A plan developed and not acted on falls short of achieving the goals set and therefore limits the extent of effectiveness. The findings from the study revealed the ability of the leaders of the Wesleyan Church to develop and implement the strategic plans developed for their churches. This allowed the organization to be set on a path of the actualization of its mission.

A purview of the biblical and theological literature demonstrated that the completed act of creation also amplifies the reality of this kind of leadership, where God's creative act was intentionally and strategically established around the actualization of his mission. So God did not just devise a plan, but he "worked the plan; he stayed with the plan until he reached the goal and that's what happens under a strategic leader, who employs the strategic planning process" (Hybels 144). Biblical literature on the Creation story accounted in Genesis revealed the same plan employed by God, which leads to the actualization of the vision day by day, clarified by the phrase "and the evening and the morning was the first, second, third, fourth, fifth, sixth day" (vv. 5, 8, 13, 19, 23, 31).

The rubric assessment on the strategic plans presented by the leaders for their churches revealed that the pastors had the capacity to act strategically, which involved the ability to be decisive, and achieving goals and objectives set thus validated by the fact presented by Kotelnikov that strategic leadership is results based. A careful examination of the creation story is a prime example of this kind of leadership. Considering the different created phenomena, each was made to provide a certain result that is expressed in each purpose. Evidently, the satisfactory results produced by each of those created things provide a place for the phrase, "And God saw that it was good." In Genesis 1:31, this phrase forms a concluding remark of the final evaluation of the overall achievement over the six-day period, with the word *very* added—"And God saw that it was very good."

Informs practice. Leaders need to be guided in the development and implementation of strategic planning for churches, which will show a strong positive relationship between effectiveness and strategic leadership. The findings confirm the

importance of coaching leaders as they engage in strategic leadership practices, by providing direction throughout the process thus managing the rate of effectiveness. The findings also confirmed the importance of strategic planning to the church as indicated through the 100 percent of leaders agreeing and the 85 percent who implemented.

The practice of strategic planning served as a determining factor of the change in the culture of the Wesleyan Church. Literature conceded in Chapter 2 based on stages 7 and 8 of LUK's integrated change model, that, for a culture to change, sufficient momentum must be built up that will blast through the "granite walls" (Kotter *Leading Change* 1967). These two stages were the reason for guiding the leaders throughout the implementation process. They state for change to happen and last "new persons are brought in, and developed to help with all the changes" (1967) and urgency level is kept at a high.

The literature and statistical analysis of this study showed that the change within the organization's culture is inevitable where strategic leadership and planning practices are implemented. Through the implementation of strategic planning within the Wesleyan Church, leaders' actions will be altered in terms of how they practice ministry to take into account the context of ministry. This will result in the leadership culture of this organization experiencing change as leaders see the relationship with this new practice and organizational effectiveness.

Wesleyan Holiness Churches of Jamaica in Need of Strategic Leadership and Planning

The fourth finding from the research is that Jamaica is in need of strategic leadership and planning with Wesleyan Churches as noted by the favorable response and appropriate development of plans by leaders.

Personal observation. Prior to the training, the statistical findings in the pretest (see Tables 4.1 and 4.2, pp. 150-51 and 154) reveal the state of the organization in terms of its present condition. The study revealed that the organization is operating without a stated vision; a majority of the leaders as well as the wider congregations do not know the mission statement. Goals or objectives have been established, and the organization does not engage in assessment and evaluation, neither of itself nor of the performance of its leaders and pastors. The pretest results attested to this fact. Table 4.5 (see p. 166) in the pretest showed that 69 percent of the leaders indicated that the organization does not engage in any assessment or evaluation within the organization nor of leaders/pastors performance.

Tables 4.1 and 4.2 (see pp. 150-51 and 154 which address the importance of strategic planning, reveal that 87 percent of the leaders stated that the organization does not need strategic planning to make it successful. More than half of participants (64.64 percent) agreed that strategic planning is not needed within the organization and strategic leadership is not important for the church, and 70 percent of respondents stated leaders and churches have never engaged in strategic planning.

The lack of strategic planning being practiced within the organization is an indication of the undocumented traditions that underpinned the practice of this

organization throughout its existence as seen from the statistics, where 67.83 percent agree that the church's calendar of events is adequate planning. These results bespeak the lack of alignment within the church relating to operating according to its designed purpose. Evidently strategic alignment issues such as vision, core values, mission, and strategies would not be considered since 100 percent of leaders were unable to identify a vision for the organization. Concerning the mission and core values of the organization, I observed that a greater percentage of participants were not aware that the organization has a mission as well as core values.

The implications would see this organization lack the capability to see and understand truly the context in which ministry must be practiced to position the organization for future effectiveness based on the allocation of its resources and energy, to think, act, and influence in ways that allow for effectiveness.

After the training the change that occurred among the leadership was significant for the effectiveness of the organization. The training revealed a drastic shift in leaders' response in the posttest to the importance and need of strategic planning and leadership within the Wesleyan church—100 percent agreed. Additionally, leaders' actual practice of strategic planning showed that Jamaica is in need of strategic leadership and planning within Wesleyan Churches. The findings also revealed the leaders' willingness to engage the theory of "organizational strategy as a learning process that include five elements: assessing where the organization is, understanding what it is, and where it wants to go, learning how to get there, making the journey and checking its progress" (Hughes and Beatty 272-75). Though this theory seemed new to the leaders, their willingness to engage it nonetheless also validated the change in the mindset of these leaders.

Literature review. The fact that strategic planning has never been practiced within the organization, the lack of vision, strategies, goals etc. would result in lifeless institutionalization, with the organization finding itself going toward stagnation and ultimate death as represented in the life cycle. The findings meant that the organization is in a state of complacency, heading toward stagnation and decline and if no intervention is made the organization will eventually die; the energy within the organization is waning and does not have the capacity for sustainability, relevancy and resiliency in the future. The literature in Chapter 2 describes the state of an organization that does not practice strategic planning as one with a low momentum and complacency. If the church remains as is, the organization will not be relevant and resilient and thus will not have the capacity to be sustainable in the future (Handy 51). New growth and revitalization of the organization and ministry that will see it creating a new S-curve is needed.

The diagram in Figure 2.4 further revealed that if no intervention is made, complacency defines the culture of the organization, and leaders continue with business as usual. The result is a loss in momentum and decreased energy. Passion erodes, resulting in lifeless institutionalization, finally decline leads to stagnation and ultimate death (Malphurs 24). The research results from the pretest reveal the exigency of the change to circumvent the complacency arrow and instead start a new S-Curve and begin to create a sense of urgency for change. Additionally, Malphurs concedes, based on research that the average church is facing decline and the answer to the problem of church decline necessitates the application of strategic planning within the church as an organization (16).

This condition therefore warrants the organization to create new S-Curve that will allow for developing a new vision, which will drive the organization's strategic change. According to Malphurs, Chand, and Handy, strategic planning is needed for a new S-Curve to be created. This reality orientates the leaders' mindset to the need to employ the strategic planning process as indicated by 100 percent of leaders in the posttest survey and also as seen through the appropriate development of strategic plans they submitted.

The posttest findings from all the instruments revealed that strategic planning is now understood and practiced by the leaders of the Wesleyan Church. The findings mean that the organization is now in the position to change the shape of the S-Curve and thus will experience another growth cycle as illustrated by Figure 2.5 (see p. 86). Literature reveals that the leadership that takes proactive steps and infuses new vision and strategy through the practice of strategic planning will result in new growth and revitalization of organization and ministry (Malphurs; Chand; and Handy). Malphurs also contends that "any strategic planning process, which involves evaluation and long-range plans correlate with church growth" (24). The reality of the need for church growth within the organization, should therefore serve as a key motivation to the implementation and practice of strategic planning.

Literature revealed that faith-based models of leadership theories all did extensive work exploring leadership from a general framework, but none sought to undertake the issue of strategic leadership until recently. As such the concerns of the relevance of strategic leadership were duly considered throughout this study as seen also in the responses of a majority of leaders deeming it "secular and should not be used in the church" (see Table 4.6, p. 168).

The conclusion drawn from the study is that Jamaica is in need of strategic leadership and planning within Wesleyan Churches as noted by the favorable response. These findings contradict the theory that strategic leadership is secular and as such must not be made applicable within the church context. The research shows that strategic leadership and planning is applicable within the church and hence in all other faith-based organizations. Adair, in speaking to the importance of strategic leadership within the church, talks about “a wide span of relevance” (22) with the thought that an underlying unity exists in strategic leadership that irrespective of the organization’s structure carries the same principles.

Biblical/theological foundation. The findings from the study show that strategic planning is now understood and practiced by the leaders of the organization. Their responses indicate that strategic leadership and planning is needed in the Wesleyan Church as the process makes a difference in a church’s effectiveness. Strategic planning enables the church to obey Christ’s commands for his church in Matthew 28:19-20. The results of the study inform us that strategic planning and leadership is applicable within the church and is needed within the Wesleyan Church. Biblical literature indicates that strategic planning and leadership was used both in the Old Testament as well as the New Testament. Hence, the theory that strategic leadership is *secular* and as such must not be made applicable within the church context was contradicted by the findings of the study.

Further examples from Scriptures that serve to corroborate the findings are seen from the leadership approach God uses. The strategic leadership skills were characteristically evidenced in his creation of the world, where he uses strategic thinking, strategic acting, and strategic foresight. Genesis 3:15 reveals an example of God and how

he uses strategic thinking and strategic foresight in making preparation in the present for a change that will impact the future. In managerial leadership this kind of planning accounts for what is called *strategic foresight*, which “is the ability to take a forward view and enables action to be taken today with reference to, and within the context of the future” (Bishop and Hines).

The context of this theological treatise is used to account for the nature of strategic leadership practiced by God as he took a forward view of the devastating effects of sin, which enables the present act of redemption, within the context of the future. Other examples that serve to corroborate the findings of this research are outlined in the examples of Moses in his leadership strategies and Joshua and the Men of Issachar in their battle strategies. These leaders “understood the times and knew what Israel should do” (1 Chronicles. 12:32), an action requiring the skill of strategic thinking, more specifically, the use of the SWOT analysis dealing with external analyses of opportunities and threat.

In the New Testament, Matthew accounts Christ communicating to the church the Mission of God fulfilled in the Great Commission (Matt. 28:19–20; Mark 16:15), and the need for the church to act strategically in fulfilling such mission. All these findings therefore conclude that God has so chosen to act strategically to engage the leaders of the Old and New Testament in addition to the church and leaders of today to fulfill the *missio Dei*.

Implications of the Findings

The findings from this research have far reaching implications for the future of the organization called the Church and by extension, the leaders, in terms of the capacity

required for effectiveness. The findings established the fact that an awareness, understanding, and practice of strategic leadership and planning are necessary for the forward movement of the church and consequently for the growth and effectiveness of the church. Leaders play an important role in shaping the future climate and culture of the organization requiring effort and commitment to achieve extra-ordinary results.

In further expanding the knowledge of leadership for the church of Jesus Christ, this study provides a solid foundation relating to the practice of transformational and strategic leadership. The three day leadership conference held during this study, in terms of its form, structure, and content will be used as a means of re-tooling, sharpening, and developing leadership capacity that will see strategic planning and leadership as a continuous learning engine for all church leaders regardless of denomination or locale.

On a wider purview, this study contributes to the existing limited literature regarding strategic leadership and planning being applicable within the context of the church. This study will help pastors and leaders to create a culture of ongoing assessment and evaluation as they engage the process of strategic planning within ministry.

The results of this study may provide useful data to the church as an organization by identifying the kind of practices perceived as necessary to be effective in fulfilling the Great Commission, which is the mission of the church. Additionally, this dissertation will resolve the age-old question of how the church is fulfilling the Mission of God—The Great Commission.

The results of this study may be further useful to leadership programs in seminaries by providing information about the use of strategic leadership and planning within church-based organizations, specifically pertaining to the responsibilities of the

position and the strategies current leaders view as effective. The greatest contribution that this study will ever make is the awareness, understanding, knowledge, and practice of strategic leadership and planning that are now found to be necessary for the forward movement of the church and consequently for the growth, revitalization, and ultimately the effectiveness of the Wesleyan Churches in Jamaica, more so the Church of Jesus Christ in general.

Limitations of the Study

This study done on transformational and strategic leadership and its impact on the capacity for organizational effectiveness has limitations like all other studies and certain areas still need to be explored or expanded. These limitations however will serve as an opportunity for further research to be done on strategic leadership within the context of the church.

Using only the pastors and lay leadership of the organization was a limitation of this study as it opened the door for bias especially since the questions will reveal the modus operandi of these leaders. The fact that they may have to evaluate their practice and to suspend their familiar way of operating, as such would be tempted to present things in a positive light rather than identifying weaknesses. Also, because this was done in one district of the Wesleyan Holiness Church in Jamaica it remains to be seen if this will be effective elsewhere.

Unexpected Observations

An unexpected observation was the non-involvement of senior leaders in this study. My observations revealed that they were not open to be influenced by other leaders. Hughes and Beatty speak to this challenge. They contend for a strategic leader to

influence upward the top leaders of the organization, those top leaders must be willing to be influenced by others.

The challenge to influence top leaders exists because according to Hughes and Beatty, they may have to evaluate their practice and to suspend their familiar way of operating. This training would require leaders to suspend their habitual ways of doing ministry to adapt to this new way of doing ministry in a strategic way.

Another surprise was the findings on the importance of strategic leadership and planning to the church. A sudden shift has taken place without any reservations All 100 percent of participants indicated how important they deemed strategic leadership and planning to be considering this was an organization steeply imbibed in tradition.

Observations made during the research that still puzzled me was that despite the noninvolvement of some of the senior leaders, one of the themes that I developed and used during the leadership training, understanding the times, was captured and used by them as the theme for the annual District Conference and Convention of the Western Jamaica District for the organization of the church year 2013-2014.

Another observation was the extent of the impact the training had on these pastors, so much so that after the training, the only word you could hear coming from their lips was the talk of “strategic planning.” Every other sentence had reference to either *strategic planning* or the talk of *vision*. Similarly, the comment made by a participant during the focus group session was recorded to have said, “This is history, for the first time ever; the pastors of the Wesleyan church in my district which is 100 years old are talking *vision*” (see Table 4.8, p. 171). The impact of this project has created quite

a stir within the organization, so much so an invitation to take the training to another district has been extended, and plans are being made for this seminar to happen in July.

Recommendations

The findings from this research surely have not exhausted other possibilities as they pertain to opportunities for future success of ministry for the Wesleyan church or any other denomination as well as future research. The findings of this study are underpinned by the fact that transformational and strategic leadership is linked to leadership performance and effectiveness of the Western Jamaica District of the Wesleyan Holiness Churches. Churches that want to improve their performance and be effective in fulfilling the Great Commission as well as in developing strategic planning capacity need to implement transformational and strategic leadership within its culture of leadership practices.

The recommendations are worth considering as they are the off-shoots from the findings of the study. Organizations seek to build leadership capacity within its pastors/leaders hence the need for an established leadership development program within the organization. The focus will be on the development of leadership capacity and will dictate the nature of this program that will build around a framework of educating, training, and coaching leaders.

The leadership of the organization will consider taking deliberate action to integrate transformational and strategic leadership. The application of this model throughout the organization will provide a balance, as transformational leadership focuses on the leader developing his leadership capacity, thus bringing in alignment with the organizational goals and objectives, the goals of leaders and their followers and

leading for change. Strategic leadership, on the other hand, focuses on practices and aids in alignment of the organization with its purpose in dealing with those strategic issues such as mission, vision, core values, and the development of strategies, thus settling the fundamental questions that every organization needs to answer

To foster this integration, the primary and only training institution of the organization will take a proactive step in developing a leadership curriculum to include a course on transformational and strategic leadership. The ongoing training will serve to facilitate continuous learning of participants as well as continue the culture of change within the organization. The cyclical problem that existed prior to the study—the maintenance approach to ministry—will discontinue, and those coming out of Caribbean Wesleyan College will be equipped and developed to continue the practice of strategic leadership and planning.

Future research should incorporate views and responses from the followership of the organization as well as those regular visitors from outside the regular membership of the church/organization. The views and responses of other denominations, especially those organizations that are of a different culture than the Wesleyan church should also be included. Additionally, since the six senior leaders were not available to participate in the survey or attend the training and thus did not implement, this question should be considered: To what extent do organizational culture and tradition affect the implementation of strategic leadership? While literature speaks to the impact, empirical evidence through research would make an informative conclusion. This further research would allow for a different approach to be taken in considering the use of strategic

leadership within organizations where culture/tradition can mitigate against the implementation of strategic planning.

Postscript

My journey throughout this dissertation period can be characterized as a transformational experience that brought about a lot of change in my spiritual, academic and professional life. Abraham Maslow adds, “A peak experience is felt as a self-validating, self-justifying moment which carries its own intrinsic value with it” (79). My experience over this journey is summed up in the words of Abraham Maslow “a peak experience” (79), which for me was an experience of success, achievement, and accomplishment that makes me feel confident and more than what I thought I were.

Approaching the dissertation journey was one of optimism mixed with fear. Understanding what is expected on this journey at times caused me to wonder if I have the kind of courage, stamina, and perseverance needed for this long arduous, adventurous and yet exhilarating journey. Standing on the threshold of completion has proven once again the reality of God’s sustaining grace and the capacity, which he alone gives.

The journey was marked with growth and development. Growth in my academic writing and research skills, thanks to Dr. Verna Lowe. After the first research class, I remembered thinking to myself, “This lady comes to kill us,” being ignorant of the process. However, as time progressed, she proved me wrong. She came not to kill us, as I thought, but to birth something new within us. This something new is a generative spirit of resilience, tenacity and excellence—not to satisfy with mediocrity, but to work hard with persistence to achieve excellence. The process created a new *me* as I watched my growth and development over this period of four years under her tutelage and mentorship.

This path of transformation was also a process of spiritual development, as the challenging times forced me to my knees, the frequency of which resulted in a closer intimacy with God. I have also grown in my ability to handle challenges and obstacles as I had to wrestle with the challenges I encountered during the summer when I was conducting the research such as financing the project. I watched myself grow through those challenging times in my faith and trust in God; principles that will serve to help me in the future. The obstacles also expanded my thinking capacity as I engaged the thought process in finding solutions to those challenges.

For me, the greatest achievement throughout the process was not so much the reward I received at the end; as it was *what I became* as a result of doing all that was necessary to receive it. My life and ministry has been reshaped, recommitted, and re-commissioned as I discovered God's vision and purpose, which is twofold. The end of my doctoral studies has crystallized the fact that my journey over these four years was a time of preparation provided by God to fulfill his vision of equipping pastors and leaders to lead his church effectively, and secondly, to let the voice of change be heard through my writings and leadership conferences of the need to rethink how the Church of Jesus Christ does ministry in the twenty-first century and beyond.

I am proud of what I became—an aspirant prolific writer. This confident, professional writer will continue to make a contribution in the world of academia through future publications, beginning with this dissertation. I owe a debt of gratitude first to God for the opportunity and the process of preparation through Asbury, and second to my mentor, Dr. Lowe who is the best in shaping and forming me to become such an excellent writer.

The third phase of this transformation process is *what I am becoming*—a transformational and strategic leader. I used the word *becoming* indicating the continuous process involved to becoming a strategic leader, a journey I have just started.

Prior to embarking on this four-year journey, I was limited in terms of ministry capacity, especially in the field of leadership. Over this journey, the growth in my leadership development was very significant as I engaged in continuous learning during the process of the research writing of Chapter 2. The skills learned of a strategic leader will not only be made applicable in the leadership of the church, but also in my own personal life. As such, one strategy of my life skills is to set goals and write them in a contractual form and commit to complete the contract accordingly by rewarding all accomplishments.

This very important strategy is the secret to the success of completing this dissertation. While I was assigned a mentor to guide me in the process, I had to personally assume the responsibility of finishing well; and for that to happen would require of me to develop a *strategic plan*, which I did. The success of this journey therefore, lies not only in the measure to which change occurred among the leaders of the Wesleyan Church after the strategic planning intervention model. The change that occurred in me throughout this process allowed me to conceptualize ministry that was not possible for me before and gave me tools and perspectives to meta-think about ministry, no longer as a novice, but as *becoming a strategic leadership expert*. Also, the dissertation itself contains testimonials of the actual applicability of the very kind of leadership this dissertation proposed.

APPENDIX A

PRE/POSTLIS QUESTIONNAIRE

Title: Transformational and Strategic Leadership: Its Impact on The Capacity for Organizational Effectiveness

Instruction: This is to assess what knowledge about the importance and effectiveness of strategic leadership emphasizing missional, transformational, and spiritual imperatives characterize the leadership of Wesleyan Holiness Churches in the Western Jamaica District before and after the training seminar. Kindly provide the needed information in the space provided. Please do not leave any question unanswered. You do not need to write your name.

PART I: Socio-Demographic Characteristics of the Respondents

1. How many years have you been affiliated with the Western Jamaica District? _____
2. To what age group do you belong? 20-30_____ 31-50_51-70_
71 and above_____
3. Your Gender: Male_____ Female_____
4. Marital Status: _____ Single _____ Married _____
Widow _____ Widower _____
5. What positions do you hold on the district level?

Superintendent/Asst. _____ Pastor_____ Zone Coordinator_____
Board Member_____ Lay Leader_____ Dept. Leader_____

PART II: Please answer the following statements by rating them according to your personal understanding and perception.

Degree of Significance:

1—Strongly Disagree; 2—Disagree; 3—Neutral/don't know; 4—Agree; 5—Strongly Agree

#	Statement	Strongly Disagree	Disagree	Neutral/Don't know	Agree	Strongly Agree
6	The organization has clear vision of what it wants to achieve and there is consensus around this vision					
7	Value issues are often discussed in the organization and there is agreement on the Core values of the organization					
8	The current mission statement of the organization reflects clearly what the organization does, for whom, and why it is important					
9	The organization regularly reflects on its strengths and weaknesses and on the opportunities and threats (SWOT) in the environment.					
10	The organization uses the data garnered through the use of the SWOT analysis to guide its planning and developing of strategy					
11	The organization has clear goals and objectives for what it wants to achieve					
12	The organization finds it easy to prioritize making a distinction between what it must do and what it should do and what it would like to do					
13	The organization has clear indicators by which it measures the impact of its work					
14	The organization has clear indicators by which it measures the performance of its Leaders/pastors					
15	The way in which the organization is structured makes sense in terms of efficiency and effectiveness					
16	An organization does not need strategic planning to make it successful					
17	Each year our church makes a calendar of activities that we carry out; that is adequate planning					
18	We follow a formal process of strategic planning or informal process related to how we lead the church or our personal lives as leaders					

PART III: OPEN ENDED QUESTIONS—Please complete the following questions

19. Would you say you possess strategic leadership qualities? _____

If so, mention a few: _____

20. As a leader, you cannot neglect the day to day operational needs of the organization; as a result, it is recommended that a specific team be assigned for strategic planning.

Do you use a strategic team? _____ If so, how do you choose your team members?

21. What are the evidences that the leaders and members are clear about the organization's vision, core values, and mission?

22. Please identify the vision, values, and mission of your church/organization

23. How important do you think strategic leadership is to the church/organization? Give rationale.

24. How often do the leaders of the Wesleyan Church engage in strategic planning?

25. Which strategic thinking and planning tools do you use for your planning and implementation process?

26. Why do you think leaders and churches should engage in strategic planning?

By completing this form, you have agreed to give your informed consent for this study.

Individual responses will not be tied to specific participants and the dissemination of data will include aggregate numbers to protect confidentiality.

APPENDIX B**FOCUS GROUP QUESTIONS**

1. What are the statements that tell about the purpose of your organization, what it is meant to do and be?
2. What is an example of a strategy used by your organization that fits the purpose, values, and vision?
3. How are you actively seeking to develop your own knowledge, abilities, and range as a strategic thinker
4. Write down the three chief lessons about strategic thinking and planning you have learned from this seminar or acquired by experience.
5. Identify and write down the three key values or moral principles that guide your organization.
6. What shared vision have you developed that tells what sort of organization you are building for the future?
7. Produce, for your colleagues, a kind of sketch map in words of what it would look like.

APPENDIX C

ASSESSING STRATEGIC PLANNING CAPACITY

AMONG LEADERS RUBRIC

Wesleyan Holiness Church Western Jamaica District

Name: _____

Date : _____

STRATEGIC THINKING COMPETENCIES (STC)		CRITERIA/QUALITY PERFORMANCE				
Scanning		Scanning involves examining the organization's current strategic position and includes an analysis of the opportunities and threats (external) as well as the strengths and weaknesses (internal) of the organization (SWOT).				
Visioning		A vision represents a view of what the organization can and should become and engenders an understanding of where the institution wants to go.				
Reframing		Reframing involves the ability to see things differently, including new ways of thinking about an organization's strategic challenges and basic capabilities				
Making Common Sense		The ability of leaders to make sense of the world around them and the challenges they collectively face, and how to respond to them. Also, to create a shared understanding of the situation and not to assume one person's interpretation of it to be correct				
Systems Thinking		Effective strategic thinkers are able to discern the interrelationships among different variables in a complex situation. In general, systems' thinking is especially useful when <i>assessing where we are, learning how to get there, and checking our progress.</i>				
	1	2	3	4	SCORES	
Strategic Thinking Competencies	Strategic Plan shows the use of only 0-2 areas of strategic thinking competencies	Strategic Plan shows only 3 areas of strategic thinking competencies	Strategic Plan shows 4 areas of strategic thinking competencies	Strategic Plan shows the use of all 5 areas of strategic thinking competencies		
STRATEGIC ACTING COMPETENCIES (SAC)		CRITERIA/QUALITY PERFORMANCE				
Setting Clear Priorities		Setting priorities is particularly important during the <i>learning how to get there</i> element of strategy. Setting priorities requires differentiating between alternative ways of allocating scarce resources in terms of their relative contribution to the organization's future vitality.				
Create conditions for others' effectiveness		The ability to balance the need for structure and predictability with the need for decisiveness and action, to balance the structure and predictability of a strategic plan with the need to be decisive and take the action required to achieve strategic objectives.				
Make strategy a learning process		Making strategy a learning process requires a particular mind-set as well as distinctive behaviors in each element of the process. The process involves the ability to act strategically in adapting to new opportunities and threats as they arise. Strategy needs to be set at the top, but it also needs to be informed by the insights of others throughout the organization.				
Act decisively in the face of uncertainty		The ability to weigh factors before making decisions especially in the face of uncertainty. Does not allow uncertainty to hinder strategic decisions.				
Act with the short term and the long term in mind		The ability to keep long-term goals in mind while working to achieve short-term objectives.				
Have the courage of your convictions		Strategic leadership requires acting in the face of uncertainty with courage and a commitment to stick with those decisions over time, born of conviction that those changes are building greater future capability.				

STRATEGIC PLANNING CAPACITY (SPC)	1	2	3	4	SCORES
Strategic Acting Competencies	Strategic Plan shows the use of only 0-2 areas of strategic Acting competencies	Strategic Plan shows only 3 areas of strategic acting competencies	Strategic Plan shows 4-5 areas of strategic acting competencies	Strategic Plan shows the use of all 6 areas of strategic acting competencies	
STRATEGIC INFLUENCING COMPETENCIES (SIC)	CRITERIA/QUALITY PERFORMANCE				
<i>Forging relationships inside and outside the organization</i>	Influence people throughout an organization to act individually and collectively in ways most likely to build sustainable and resilient organizations.				
<i>Inviting others in the process</i>	Engender buy-in from people for a strategic venture so that true commitment will result, not mere compliance (or worse, active or passive resistance) making sure people understand the strategy and how their work fits into it.				
<i>Building and sustaining momentum</i>	Keeping people on track when potential distractions arise, whether those distractions are external to the organization, or internal to the organization, and at the same time emphasizing efforts to build and sustain momentum.				
<i>Purposefully utilizing organizational systems and culture</i>	A critical element of influence for a strategic leader is to ensure that the right measures are used in the right ways to look at both current performance and future capability				
	1	2	3	4	SCORES
Strategic Influencing Competencies	Strategic Plan shows the use of only 0-1 area of strategic influencing competencies	Strategic Plan shows only 2 areas of strategic influencing competencies	Strategic Plan shows 3 areas of strategic influencing competencies	Strategic Plan shows the use of all 4 areas of strategic influencing competencies	
STRATEGIC PLANNING CAPACITY (SPC)	1	2	3	4	SCORES
Stage 1: Assessment	Strategic plan demonstrates a beginners level of performance in leaders' capacity to thoroughly assess organization	Strategic plan demonstrates a developing level of performance in leaders' capacity to thoroughly assess organization	Strategic plan demonstrates an accomplished level of performance in leaders' capacity to thoroughly assess organization	Strategic plan demonstrates a mastery level of performance in leaders' capacity to thoroughly assess organization	
Stage 2: Develop Mission and Core Values	Strategic plan demonstrates a beginners level of performance in leaders' capacity to develop mission and core values	Strategic plan demonstrates a developing level of performance in leaders' capacity to develop mission and core values	Strategic plan demonstrates an accomplished level of performance in leaders' capacity to develop mission and core values	Strategic plan demonstrates a mastery level of performance in leaders' capacity to develop mission and core values	
Stage 3: Developing Strategic Vision	Strategic plan demonstrates a beginners level of performance in leaders' capacity to develop strategic vision	Strategic plan demonstrates a developing level of performance in leaders' capacity to develop strategic vision	Strategic plan demonstrates an accomplished level of performance in leaders' capacity to develop strategic vision	Strategic plan demonstrates a mastery level of performance in leaders' capacity to develop strategic vision	
Stage 4: Developing Ministry Strategy	Strategic plan demonstrates a beginners level of performance in leaders' capacity to develop ministry strategy	Strategic plan demonstrates a developing level of performance in leaders' capacity to develop ministry strategy	Strategic plan demonstrates an accomplished level of performance in leaders' capacity to develop ministry strategy	Strategic plan demonstrates a mastery level of performance in leaders' capacity to develop ministry strategy	

STRATEGIC PLANNING CAPACITY (SPC)	1	2	3	4	SCORES
Stage 6: How are we doing	Strategic plan demonstrates a beginners level of performance in leaders' capacity to evaluate how well church/organization is doing	Strategic plan demonstrates a developing level of performance in leaders' capacity to evaluate how well church/organization is doing	Strategic plan demonstrates an accomplished level of performance in leaders' capacity to evaluate how well church/organization is doing	Strategic plan demonstrates a mastery level of performance in leaders' capacity to evaluate how well church/organization is doing	
OVERALL ASSESSMENT AND SCORES					
COMPETENCIES	STC	SAC	SIC	SPC	TOTAL
TOTAL SCORES					
POINT VALUES	1	2	3	4	Total Value
BENCHMARK OF PERFORMANCE	Beginning Level of Performance (BLP)	Developing Level of Performance (DLP)	Accomplished level of performance (ALP)	Mastery level of performance (MLP)	

APPENDIX D

TEMPLATE FOR STRATEGIC PLANNING

STAGE 1	Strategic Planning Preparation
STEP 1 THE ASSESSMENT STAGE	
Readiness Assessment	
Internal Assessment:	
& External Assessment	
Assessing the Organization's Culture	
STEP 2 SELECT A STRATEGIC LEADERSHIP TEAM (SLT)	
STEP 3 COMMUNICATE TO THE CONGREGATION	

The Process and Practice of Strategic Planning

STAGE 2: Understanding who we are: Discover/develop Mission and Core Values	MISSION: CORE VALUES:
STAGE 3: Knowing Where we want to Go: Developing Strategic Vision	VISION STATEMENT:
STAGE 4: Learning How to Get There: Developing Ministry Strategy	DEVELOP MINISTRY STRATEGY:
STAGE 5: Implementation: Action Plan	WHERE WE BEGIN? WHEN? WITH WHOM?
Checking our Progress: How are we doing	SWOT EVALUATION:

APPENDIX E

DEFINITION OF STRATEGIC LEADERSHIP

Author	Definition	Attributes/Characteristics
Adair	Originated in the 19 th century, from French <i>strategie</i> and from the Greek <i>strategia</i> . Strategy was first used as a military term meaning 'generalship' and hence used specially for the art of planning and directing overall military operations in a war or battle	An absolutely vital function of commander-in-chief is winning the goodwill of those under him
Hambrick (1989, 6)	Strategic leadership focuses on the people who have overall responsibility for an organization---the characteristics of those people, what they do, and how they do it."	Characteristics of Top management what they do and how they do
Finkelstein & Hambrick (1996, 2)	Later this definition was refined as "the executives who have overall responsibility for an organization---their characteristics, what they do, how they do it, and particularly, how they affect organizational outcomes"	Top Leaders effect on organizational outcomes This is consistent with Hambrick and Mason's (1984) "upper echelon theory of Strategic leadership in the sense that Strategic leaders will have impact on organizational outcomes.
Rowe (2001:82)	Defined strategic leadership as: "The ability to influence others to voluntarily make day-to-day decisions that enhance the long-term viability of the organization, while at the same time maintaining its short-term financial stability"	Ability to influence others Ability to balance between short-term stability and long-term viability
Guillot (2003)	Defines strategic leadership as the ability of an experienced, senior leader who has wisdom and vision to create and execute plans and make consequential decisions in the volatile, uncertain, complex and ambiguous strategic environment	Ability to respond to changes taking place in environment. Vision to create and execute plans
Haskins and Smith (2004, 7)	Defines strategic leadership as the CEO of the organization and those that report directly to him. They have the responsibility to create, and direct the implementation of, the complex decisions that determine the current and future viability of the organization.	CEO responsible to create, and direct the implementation of, the complex decisions that determine the current and future viability of the organization.
Hughes & Beatty (2005)	Strategic leadership is seen as a learning process and of such seeks to develop strategic leadership capacity that results in sustained competitive advantage for the organization.	Strategic leadership is about becoming. It's about a process of never-ending individual, team, and organizational learning. The ability to keep long-term goals in mind while working to achieve short-term objectives

Author	Definition	Attributes/Characteristics
Hitt, Ireland, and Hoskisson, <i>Strategic Management</i>	Strategic leadership is the ability to anticipate, envision, maintain flexibility, and empower others to create strategic change as necessary, so that the organization can have a viable future.	This focuses on what strategic leaders do and is consistent with what is proposed by Finkelstein & Hambrick 1996
The Center for Management and Organizational Effectiveness	Strategic leadership is "nothing more than the ability to anticipate, prepare, and get positioned for the future. It is the ability to mobilize and focus resources and energy on things that make a difference and will position you for success in the future."	Effective strategic leadership focuses on the long term rather than solely on the short term. This is not a skill that is learned overnight; it is a process that can only be learned over time and through concentrated effort
Amos (2007:3)	Defines strategic leadership as: "The ability to understand the entire organization and the environments within which they operate and using this understanding to create strategic change through other people so as to position the organization in the environment for both short-term stability and long-term viability"	An understanding of organization and environment in order to create strategic change. Ability to balance between short-term stability and long-term viability
Wheeler, McFarland & Kleiner (2008:1)	"It is nothing more than the ability to anticipate, prepare and get positioned for the future. It is also the ability to mobilize and focus resources and energy on the factors that make a difference and will position one for success in the future	Strategic leadership is about creativity, intuition and planning to help one reach one's destiny. . It is the courage to think deeply about what one wants to do.
Montgomery (2008:15)	Strategic leadership is the ability of the leaders to create and re-create reasons for the organization's continued existence.	The leader must have the ability to respond to changes, both inside and outside the organization, that either threaten its position or present some new opportunity for adding value"
Dissertation Definition	Strategic leadership referred to those leaders who are called and equipped by God to lead the entire organization and its resources, in a strategic way, from a biblical worldview to the glory of God	Leader must be called of God and equipped by God to lead Organization (church) and its resources in a strategic way according to the purpose of God for the Glory of God

APPENDIX F

ASSESSMENT TOOLS 1-7

(To be used in workshop to prepare leaders to do strategic planning)

1. Strategic Thinking Assessment Tool (STAT)

For each of these behaviors, use the following scale to assess your strategic thinking capacity:

1	2	3	4	5
Considerable improvement needed		Moderate improvement needed		No improvement needed

A. Scan the environment for forces and trends that could impact the organization's effectiveness.

1 2 3 4 5

B. Ensure that all necessary information is considered.

1 2 3 4 5

C. See things in new and different way.

1 2 3 4 5

D. Identify the key facts or trends amid the large amount of data to be considered.

1 2 3 4 5

E. Understand your own biases and do not let them play too strong of a role in your thinking.

1 2 3 4 5

F. Identify key points or issues and discern the truly significant information among the explosion of data confronting you.

1 2 3 4 5

G. See patterns and relationships between seemingly disparate data, and asking probing questions about the interactive effects among various parts of the organization.

1 2 3 4 5

H. Offer original creative ideas

1 2 3 4 5

2. Strategic Acting Assessment Tool (SAAT)

For each of these behaviors, use the following scale to assess your strategic acting capacity

1 2 3 4 5

Considerable improvement needed

Moderate improvement needed

No improvement needed

A. Be decisive in the face of uncertainty.

1 2 3 4 5

B. Manage the tension between success in daily tasks and success in the long-term.

1 2 3 4 5

C. Implement tactics consistent with strategy.

1 2 3 4 5

D. Make decisions that are strategically consistent with each other

1 2 3 4 5

E. Facilitating others' actions by providing them a helpful balance of direction and autonomy.

1 2 3 4 5

F. Find ways to reward appropriate risk-taking.

1 2 3 4 5

G. Recognize the need to adapt existing plans to changing conditions.

1 2 3 4 5

H. Learn from actions by deliberately reflecting on their consequences, and use such learning to inform future decisions and actions.

1 2 3 4 5

I. Examine mistakes for their learning value (not for apportioning blame).

1 2 3 4 5

3. Strategic Influence Assessment Tool (SIAT)

For each of these behaviors, use the following scale to assess your strategic influence capacity:

1 2 3 4 5

Considerable improvement needed

Moderate improvement needed

No improvement needed

A. Understand your impact on others and how that affects the quality of collective work.

1 2 3 4 5

B. Build a network of relationship with people who are not part of the routine structure of your work.

1 2 3 4 5

C. Develop a compelling vision.

1 2 3 4 5

D. Create enthusiasm and understanding about a vision of the future in the hearts and minds of others.

1 2 3 4 5

E. Create ways to discuss the undiscussable.

1 2 3 4 5

F. Ask questions of others' perspective to deepen your own understanding of their view.

1 2 3 4 5

G. Understand the needs, styles and motivations of others and use that information to communicate with and influence them.

1 2 3 4 5

H. Create champions (competent leaders) throughout the organization to further the plans and vision.

1 2 3 4 5

I. Use aspirational language to motivate people and get them to understand what you are communicating.

1 2 3 4 5

J. Celebrate and advertise success to build and sustain momentum.

1 2 3 4 5

K. Be open to influence from others.

1 2 3 4 5

Source: Hughes, Richard L. and Katherine M. Beatty. *Becoming a Strategic Leader: Your Role in Your Organization's Enduring Success*. San Francisco: Jossey-Bass, 2005. *Kindle file*.

4. Culture Assessment Tool (CulAT)

Types of Culture and Characteristics	
Inspiring	Cultures
<ul style="list-style-type: none"> • There are few if any turf battles, so communication flows up and down the organizational chart and between departments. • Top leaders retrain or replace ministry leaders who can't provide a positive work environment for their teams. • There is a powerful synergy between relationships and organizational goals. • The organization invests significantly and systematically in creating and building a healthy culture. • Leaders regularly celebrate success throughout the organization, and they even celebrate those who leave and find success elsewhere. 	<ul style="list-style-type: none"> • The leaders of these organizations give clear direction, value the input of every person. Authority is decentralized. • Leaders cultivate an atmosphere of trust and respect. • People throughout the organization believe that what they do each day really matters—to themselves, to their teams, to the church. <p>These organizations have high but realistic expectations. They set high goals, train people, give them the resources they need, stay connected throughout the process, and encourage them to succeed. Creativity is rewarded, and failures are viewed as stepping-stones of growth</p>
Accepting	Cultures
<ul style="list-style-type: none"> • Some difficult decisions are avoided instead of addressed expeditiously. For instance, leaving a poor ministry leader in place too long erodes the trust and drive of those who serve in that office. • Most people who work in these churches and nonprofits think they are the best ones they've ever experienced. They love the blend of clear goals and strong relationships, and they are highly motivated to do their best. • The senior leaders in these organizations invest in developing people and the culture. If they were more assertive about taking care of problems in the culture, they could be even more successful. • These organizations enjoy a strong reputation, so they attract a lot of applicants. However, the new hires who are placed under incompetent ministry leaders are deeply disappointed. 	<ul style="list-style-type: none"> • The overall atmosphere is very positive, but there are a few topics that are taboo, or there are a few incompetent leaders who remain in the job too long. These unresolved issues and problematic leaders are the bumps and potholes that create tension. In many cases, the difficulties remain isolated in the departments where those poor managers lead. For the people on these teams, the environment may be quite negative, while the rest of the organization thrives. • Generally, most people in the organization are supportive of each other's roles and goals. Communication is strength, and people don't feel the need to defend their turf.
Stagnant	Culture
<ul style="list-style-type: none"> • The leadership team isn't happy with the lack of enthusiasm and declining productivity, so they treat staff as if they were wayward teenagers. They try anything to control them: anger, pleading, threats, rewards, ignoring them, micromanaging them . . . but nothing works. • With only a few exceptions, people become clock-watchers and check-cashers, caring little for the leader's vision. The whole organization lives in a status quo of lethargy. • To correct the problem, the leaders may send people to seminars or hire consultants, but the top people aren't willing to take responsibility and make significant changes. It's always somebody else's fault. • These organizations usually attract people with low expectations and low motivation, but they may attract a few who believe their personal mission is to bring life to the organization. These individuals usually give up after a few months. 	<ul style="list-style-type: none"> • The leadership team sees staff members as production units, not people. The staff members are valuable when—and only when—they produce. All praise is based on performance, very little if any on character. • Staff members tolerate their leaders, but they don't trust or respect them. They still do their work, but only the most ambitious invest themselves in the success of the organization. • The only heroes are the top executives, and the employees suspect that these top leaders are making a bundle, or at least receiving lots of accolades, at their expense. They resent it, too. • Without trust, respect, and loyalty, people feel compelled to defend their turf, hang on to power, and limit communication. In this atmosphere, relatively small problems quickly escalate. • Complaining becomes the staff members' pastime. Things aren't quite bad enough to prompt open rebellion, but a few disgruntled people are thinking about it!

Discouraging	Cultures
<ul style="list-style-type: none"> • It's all about the top people: their prestige and their power. They act as though everybody else in the organization exists only to make them more successful, and most of the staff members deeply resent it. • People spend as much time trying to survive the power struggles, protecting themselves from more hurt, and analyzing the top people's pathology as they spend doing the work of the ministry. Staff may become fiercely loyal to a supervisor who protects them, but they actively seek to undermine any perceived adversary. • As the benchmarks of success decline, the top leaders become more authoritarian and threatening. They demand compliance and loyalty, and they defy anyone who disagrees with them or even offers another opinion. 	<ul style="list-style-type: none"> • The leadership team often tries to remedy the problems, but with the wrong analysis and the wrong solutions. They seldom look in the mirror to find a culprit. Instead, the blame is always put on "incompetent" or "unmotivated" people throughout the organization, but these are the only ones who are willing to stay employed there! Leaders may ask staff members to go to seminars and workshops, and they may even hire consultants from time to time, but they seldom listen to any outside input. • When these leaders communicate a new vision, nobody cares. They've heard it before, and they don't trust that anything will be different this time.
Toxic	Cultures
<ul style="list-style-type: none"> • Leaders create a "closed system," so any advice and creative ideas from the outside are suspect from the start. • Individual rights and the dignity of staff members are surrendered to the powerful elite. People are expected to do as they are told—nothing less and nothing else. The organization's leaders believe they "own" every employee. They have exceptionally high expectations of workers, but they offer them little or no autonomy to make decisions. • Fear becomes the dominating motivational factor of the organization, and those who choose to stay meekly comply—most of the time. Many, though, are too afraid to leave. They've noticed that when people even think about leaving, they're severely criticized for being "disloyal." 	<ul style="list-style-type: none"> • Turf battles are the accepted sport of the organization, and open warfare becomes normal. Suspicion and resentment poison lines of communication, so even the simplest directive becomes a weapon. • Leaders delegate responsibility but fail to give authority to people to fulfill their roles. • Creativity and risk-taking have long vanished, and in fact, these traits threaten the status of the bosses as the only ones who know anything. In this environment, pathology is rewarded and health is punished.

Source: Chand, Samuel R. *Cracking Your Church's Culture Code: Seven Keys to Unleashing Vision and Inspiration*. San Francisco: Jossey-Bass. Kindle file. 538-540.

5. Readiness for Change Assessment Tool (RCAT)

Directions: Each item below is a key element that will help you evaluate your church's readiness for change. Strive for objectivity—involve others (including outsiders) in the evaluation process. Circle the number that most accurately rates your church.

1. **Leadership.** The pastor and the church board (official leadership) are favorable toward and directly responsible for change. Also, any influential persons (unofficial leadership: the church patriarch, a respected member, etc.) are for change—score 5. If moderately so—score 3. Only the secondary level of leadership (staff other than the pastor and board, Sunday school teachers, etc.) is for change, while unofficial leadership opposes it—score 1.

5 3 1

2. **Vision.** The pastor and the board have a single, clear vision of a significant future that looks different from the present. The pastor is able to mobilize others (staff, boards, and the congregation) for action—score 5. The pastor but not the board envisions a different direction for the church—score 3. The pastor and board have not thought about a vision, and/or they do not believe that it is important—score 1.

5 3 1

3. **Values.** The church's philosophy of ministry (its core values) includes a preference for innovation and creativity. Though proven forms, methods, and techniques are not quickly discarded, the church is more concerned with the effectiveness of its ministries than with adherence to traditions—score 5. If moderately so—score 3. The church's ministry forms and techniques have changed little over the years, while its ministry effectiveness has diminished—score 1.

5 3 1

4. **Motivation.** The pastor and the board have a strong sense of urgency for change that is shared by the congregation. The congregational culture emphasizes the need for constant improvement—score 3. The pastor and/or the board (most of whom have been in their positions for many years) along with the congregation are bound by long-standing traditions that are change resistant and discourage risk taking—score 1. If somewhere between—score 2.

3 2 1

5. **Organizational Context.** How does the change effort affect the other programs in the church (Christian education, worship, missions, etc.)? If the individuals in charge are all working together for improvement and innovation—score 3. If only some are—score 2. If many are opposed to change and/or are in conflict with one another over change—score 1.

3 2 1

6. **Processes/Functions.** Major changes in a church almost always require redesigning processes and functions in all the ministries of the church, such as Christian education and church worship. If most in charge of these areas are open to change—score 3. If only some—score 2. If they are turf protectors or if they put their areas of ministry ahead of the church as a whole—score 1.

3 2 1

7. **Ministry Awareness.** Does the leadership of your church keep up with what is taking place in the innovative evangelical churches in the community and across the Caribbean in terms of ministry and outreach effectiveness? Does the leadership objectively compare the church's ministry with that of churches very similar to it? If the answer is yes—score 3. If the answer is sometimes—score 2. If no—score 1.

3 2 1

8. **Community Focus.** Does the church know and understand the people in the community—their needs, hopes, aspirations? Does it stay in direct contact with them? Does it regularly seek to reach them? If the answer is yes—score 3. If moderately so—score 2. If the church is not in touch with its community and focuses primarily on itself—score 1.

3 2 1

9. **Evaluation.** Does the church regularly evaluate its ministries? Does it evaluate its ministries in light of its vision and goals? Are these ministries regularly adjusted in response to the evaluations? If all of this takes place—score 3. If some takes place—score 2. If none—score 1.

3 2 1

10. **Rewards.** Change is easier if the leaders and those involved in ministry are rewarded in some way for taking risks and looking for new solutions to their ministry problems. Rewarding ministry teams is more effective than rewarding solo performances. If your church gives rewards—score 3. If sometimes—score 2. If your church rewards the status quo and has only a maintenance mentality—score 1.

3 2 1

11. **Organizational Structure.** The best situation is a flexible church where change is well received and takes place periodically, not every day. If this is true of your church—score 3. If your church is very rigid in its structure and either has changed very little in the last five years or has experienced several futile attempts at change to no avail—score 1. If between—score 2.

3 2 1

12. **Communication.** Does your church have a variety of means for two-way communication? Do most people understand and use it, and does it reach all levels of the congregation? If all of this is true—score 3. If only moderately true—score 2. If communication is poor, primarily one-way and from the top down—score 1.

3 2 1

13. **Organizational Hierarchy.** Is your church decentralized (there are few if any levels of leadership between the congregation and the pastor or the board)? If so—score 3. If there are people on staff levels or boards/committees who come between the congregation and the pastor or the board, then more potential exists for them to block essential change—score 1. If between—score 2.

3 2 1

14. **Prior Change.** Churches will most readily adapt to change if they have successfully implemented major changes in the recent past. If this is true of your church—score 3. If some change has taken place—score 2. If no one can remember the last time the church changed or if such efforts at change failed or left people angry and resentful—score 1.

3 2 1

15. **Morale.** Do the church staff and volunteers enjoy the church and take responsibility for their ministries? Do they trust the pastor and/or the board? If so—score 3. If moderately so—score 2. Do few people volunteer, and are there signs of low team spirit? Is there mistrust between leaders and followers and between the various ministries? If so—score 1.

3 2 1

16. **Innovation.** The church tries new things. People feel free to implement new ideas on a consistent basis. People have the freedom to make choices and solve problems regarding their ministries. If this describes your church—score 3. If this is somewhat true—score 2. If ministries are ensnared in bureaucratic red tape and if permission from “on high” must be obtained before anything happens—score 1.

3 2 1

17. **Decision Making.** Does the church leadership listen carefully to a wide variety of suggestions from the entire congregation? After it has gathered the appropriate information, does it make decisions quickly? If so—score 3. If moderately so—score 2. Does the leadership listen only to a select few and take forever to make a decision? Is there lots of conflict during the process, and after a decision is made, is there confusion and turmoil?—score 1.

3 2 1

Total score: _____

If your score is: 47–57: The chances are good that you (the senior pastor or key leader) may implement change, especially if your scores are high on items 1–3.

28–46: Change may take place but with varying success. Chances increase with higher scores on items 1–3. Note areas with low scores and focus on improvement before attempting change on a large scale.

17–27: Change will likely not take place. Note areas with low scores and attempt to improve them if possible. Consider starting a new church and implement your ideas in a more change-friendly context.

Source: Malphurs location 6557-6645

6. Strategic Planning Readiness Assessment Tool (SPRAT)

Using the scale of 1 to 10, rate how well you believe your ministry is prepared to think and act strategically. Circle the appropriate number under questions one through four (1 indicates strongly against, 10 strongly for, and 5 or 6 not sure).

1. Is the church/District ready for strategic planning?

1 2 3 4 5 6 7 8 9 10

Comments:

2. Is this church/district willing to take the necessary time to do strategic planning?

1 2 3 4 5 6 7 8 9 10

Comments:

3. Is the church/district willing to spend the necessary funds to think and act strategically?

1 2 3 4 5 6 7 8 9 10

Comments:

4. Is this church/district willing to meet in the best possible place to accomplish its planning?

1 2 3 4 5 6 7 8 9 10

Comments:

5. Which of the strategic thinking process tools would help you in your ministry?

Which ones will you try?

Which will you not attempt?

Why?

6. Do you believe that you would be wise to enlist the help of a consultant in the planning process?

Why or why not? If your answer is no and the reason is that you cannot afford one, do you believe that you can afford not to use one?

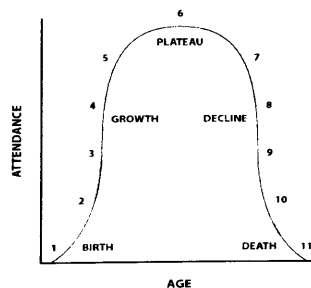
7. If you desire to begin the strategic planning process, what kind of commitment are you willing to make to the process? What are you willing to do or set aside to see it done well?

Source: Malphurs 48-50.

7. District Ministry Analysis Survey (DMAS)

1. How many years have you been affiliated with the Western Jamaica District? _____
2. _____ To what age group do you belong?
 20-30 _____ 31-50 _____ 51-70 _____
 71 and above _____
3. Your Gender: Male _____ Female _____
4. What positions do you hold on the district level?
 Superintendent/Asst. _____ Pastor _____ Zone Coordinator _____
 Board Member _____ Lay Leader _____ Dept. Leader _____

Look at the diagram below. Determine the number (1-11) below that best represents where you think the District is in its life cycle and enter it below.



5. Based on the District's history and statistics, attendance at the morning worship service is
 growing _____ plateaued _____ declining _____ don't know _____

6. Based on the District's history and statistics, its membership is
growing _____ plateaued _____ declining _____ don't know _____
7. Based on the District's history and statistics, financial giving to the church has
increased _____ plateaued _____ declined _____ don't know _____
8. Based on the District's history and statistics, Bible Studies held across the district is
growing _____ plateaued _____ declining _____ don't know _____
9. Based on the District's history and statistics, prayer meetings held across the district
is
growing _____ plateaued _____ declining _____ don't know _____
10. Based on the District's history and statistics, fasting services held across the District
is?
growing _____ plateaued _____ declining _____ don't know _____
11. Based on the District's history and statistics, in terms of planting churches the
District is?
growing _____ plateaued _____ declining _____ don't know _____
12. If the District is declining, how many more years do you think the District can
survive?
1 _____ 2-5 _____ 6-10 _____ 11+ _____ Don't Know _____
13. Why do you think the District is where it is?

14. What are the District's primary strengths (What is it doing well)? Rank in order of
strength.

15. What are some of the District's primary weaknesses (What is it doing poorly or not at all)?

List the weakest first

Leadership

16. The boards at all levels of the District consist mostly of leaders who are doing a good job.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

17. The District Superintendent & Board are excellent leaders.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

18. The District leaders relates well to people.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

19. The District leaders are good communicator.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

20. Other staff consists mostly of leaders who perform their ministries well.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

21. What is your average level of education as a pastors/leader on the district?

Certificate _____ Diploma _____ Bachelors _____ Masters _____ Doctorate _____

22. Besides pastoring what other employment are you engaged in?

Government jobs _____ Self-employed _____ other _____

23. Identify several of the District's greatest needs?

24. Comments:

Mission & Vision

25. The District has a compelling vision statement?

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

26. What is the District's vision?

27. The District has a compelling mission statement?

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

28. What is the District's mission?

29. The Pastors and churches know well the District's mission and/or vision statement.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

30. The District is accomplishing well its mission and/or vision statement.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

31. Comments:

Strategy

32. The District has a clear strategy for making and maturing disciples.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

33. The District has a strategic Evangelism plan for reaching lost people for Christ.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

34. The pastors and churches know this plan and are involved in reaching the lost for Christ.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

35. The District desires to reach lost people and as such takes evangelism seriously.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

36. The District understands the missional nature of the church

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

37. The leadership of the District empowers the people for ministry.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

38. People are discovering and using their gifts for ministry on the district.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

39. The District has a clear strategy for leadership development at every level.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

40. The District engages in constant training of its pastors and leaders

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

41. The District is willing to spend its financial resources to secure the service of a qualified Leadership consultant for the leadership development of its pastors and leaders

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

42. Comments:

Attitudes

43. What are some of the District's key traditions?

44. Do these traditions hinder effectiveness within the organization? Yes_ No__

45. If yes State how _____

46. What are the District's expectations of its Pastors?

47. The District is willing to make whatever changes are necessary to be more effective for Christ.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

48. What is not thinkable/discussable in the District?

49. Some leaders are blocking effective ministry.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

50. Is the District focused inward on itself or outward?

Inward on itself _____ Outward _____ Don't know _____

51. The District leaders are teachable (invites constructive feedback and makes necessary changes).

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

52. The pastors and leaders on the District are teachable (invites constructive feedback and makes necessary changes).

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

53. The District usually meets its budget.

Agree _____ Strongly Agree _____ Neutral/Don't know _____ Disagree _____ Strongly Disagree _____

54. What is the general status of the Finances?

growing _____ plateaued _____ declining _____ don't know _____

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